A CATECHISM AND Confession of Faith,

Approved of and Agreed unto by the *General Assembly* of the *Patriarchs*, *Prophets*, and *Apostles*, CHRIST himself being *chief Speaker* In and Among them.

Which containeth a true and faithful Account of the Principles and Doctrines, which are most surely believed by the Churches of Christ in *Great Britain* and *Ireland*, who are reproachfully call'd by the Name of *Quakers*; yet are found in the One Faith with the Primitive Church & Saints, as is most clearly demonstrated by some plain Scripture-Testimonies (without Consequences or Commentaries) which are here collected and inserted by way of Answer to a few Weighty, yet Easie and Familiar Questions, fitted as well for the wisest & largest, as for the weakest & lowest Capacities.

To which is added, An Expostulation with, and Appeal to all other Professors.

By R. B.
A Servant of the Church of Christ.

Search the Scriptures (or, *ye search the Scriptures*) *for in them ye think ye have Eternal Life, and they are they which testifie of me; and ye will not come to me that ye might have Life*, John 5. 39,40.

William Matthews

His Book the 30th

day of the 7th month

Vulgarly Called

September 1747

Bought the 29th day

of the same month

By 1747 mo

Wm Matthews

43
4 6
61

THE PREFACE TO THE READER.

SINCE first that great Apostacy took place in the Hearts & Heads of those who began even in the Apostles days to depart from the Simplicity and Purity of the Gospel, as it was then delivered in its primitive Splendor and Integrity, innumerable have been the manifold Inventions & Traditions, the different and various Notions and Opinions, where-with man (by giving way to the vain and airy Imaginations of his own unstable Mind) hath burdened the *Christian* Faith;

So that indeed, firſt by Adding theſe things, and afterwards by Equalling them, if not Exalting them above the Truth, they have at laſt come to be ſubſtitute in the ſtead of it; ſo that in proceſs of time, Truth came to be ſhut out of doors, and another thing placed in the room thereof, having a Shew & Name, but wanting the Subſtance and Thing it ſelf: Nevertheleſs, in pleaſed God to raiſe up Witneſſes for Himſelf almoſt in every Age and Generation, who, according to the Diſcoveries they receiv'd, bore ſome Teſtimony, leſs or more, againſt the Superſtition and Apoſtacy of the Time; and in ſpecial manner through the Appearing of that Light which firſt broak forth in *Germany* about One Hundred and Fifty Years ago, and afterwards reach'd divers other Nations, the Beaſt received a Deadly Wound, and a very great Number did at one time Proteſt againſt, and Re-

Reſcind from the *Church of Rome* in divers of their moſt groſs and ſenſual *Doctrines* and ſuperſtitious *Traditions*; But alas! it is for matter of Lamentation, that the Succeſſors of theſe *Proteſtants* are eſtabliſhing and building up in themſelves that which their Fathers were pulling down, inſtead of proſecutiug and going on with ſo *Good* and *Honourable a Work*, which will thus eaſily appear.

The generality of all *Proteſtants* (though in many other things miſerably rent and ſhatter'd among themſelves) do agree in Dividing from the *Church of Rome* in theſe Two Particulars:

Firſt, *That every Principle and Doctrine of the* Chriſtian-*Faith is, and ought to be founded upon the Scripture; and that whatſoever Principles or Doctrines are not only not contrary, but even not ac-*

according thereto, ought to be deny'd, as Antichriſtian.

Secondly, *That the Scriptures themſelves are plain and eaſie to be underſtood; and that every private* Chriſtian *and Member of the Church ought to read and peruſe them, that they may know their Faith and Belief founded upon them, and receive them for that Cauſe alone, and not becauſe any Church or Aſſembly has compounded and recommended them; the choiceſt and moſt pure of which they are obliged to look upon as Fallible.*

Now, contrary to this their known and acknowledged Principle, they do moſt vigorouſly proſecute and perſecute others with the like Severity the *Papiſts* did their Fathers, for believing things that are plainly ſet down in the Scriptures, and for not believing divers Principles for which themſelves are forc'd to recur to Tradition,

tion, and can by no means prove from Scripture; To ſhew which I ſhall not here inſiſt, having allotted a Chapter for it in the Book it ſelf, becauſe to put it here, would ſwell beyond the Bounds of a Preface.

Oh! how like do they ſhew themſelves (I mention it with Regreet) to the *Scribes* and *Phariſees* of old, who of all men moſt cryed up and exalted *Moſes* and the *Prophets*, boaſted greatly of being *Abraham*'s Children? And yet thoſe were they that were the greateſt Oppoſers and Vilifiers of Chriſt, to whom *Moſes* and all the Prophets gave witneſs; yea, their chief Accuſations and Exceptions againſt Chriſt, was, as being a Breaker of the Law and a Blaſphemer.

Can there any Compariſon run more parallel, ſeeing there is now found a People, who are greatly Perſecuted, and bitterly reviled, and Accuſed as Hereticks by a Generation

that cry up and exalt the Scriptures; And yet this People's Principles are found *in Scripture*, Word by Word, though the moſt Grievous, and indeed the Greateſt Calumny caſt upon them is, That they vilifie and deny the Scriptures, and ſet up their own Imaginations inſtead of them.

To diſprove which, this *Catechiſm* and *Confeſſion of Faith* is compiled, and preſented to thy Serious and Impartial View: If thou loveſt the Scripture indeed, and deſireſt to hold the plain Doctrines there delivered, and not theſe Strained and Far-Fetched Conſequences, which men have invented, thou ſhalt eaſily obſerve the whole Principles of the People, called QUAKERS, plainly couched in Scripture-Words, without Addition or Commentary; eſpecially in thoſe things their Adverſaries oppoſe them in, where the Scripture plainly decideth the Controverſie for them, with-

without Nicities and School-Distinctions, which have been the Wisdom by which the World hath not known God; and the Words which have been multiplied without Knowledge, by which Counsel hath been darkned.

In the Answers to the Questions, there is not one Word, that I know of, placed, but the expres Words of Scripture: And if in some of the Questions there be somewhat subsumed of what in my Judgment is the plain and naked Import of the Words, it is not to impose my Sense upon the Reader, but to make way for the next Question, for the dependence of the Matter's sake; I shall leave it to the Reason of any Understanding and Judicious Man, who is not byassed by Self-Intereſt, that great Enemy to True Equity, and who in the least measure is willing to give way to the Light of Christ in his

his Conſcience, if the Scriptures do not pertinently and aptly anſwer to the Queſtions.

As I have upon ſerious Grounds ſeparated from moſt of the Confeſſions and Catechiſms heretofore publiſhed; ſo, not without Cauſe, I have now taken another Method: They uſually place their Confeſſion of Faith before the Catechiſm; I judge it ought to be otherwiſe, in regard that which is eaſieſt, and is compoſed for Children, or ſuch as are Weak, ought in my Judgment to be placed firſt; it being moſt regular to begin with Things that are Eaſie and Familiar, and lead on to Things that are more Hard and Intricate: Beſides, that Things be more largely opened in the Catechiſm, and divers Objections anſwered, which are propoſed in the Queſtions, the Reader having paſt through that firſt, will more perfectly un-

underſtand the Confeſſion, which conſiſteth mainly in poſitive Aſſertions.

Not long after I had received and believed the Teſtimony I now bear, I had in my View both the Poſſibility and Facility of ſuch a Work; and now after a more large and perfect Acquaintance with the Holy Scriptures, I found Acceſs to allow ſome Time to ſet about it; and have alſo been helped to Accompliſh the ſame.

I doubt not but it might be enlarged by divers Citations, which are here omitted, as not being at preſent brought to my Remembrance: Yet I find Cauſe to be Contented, in that God hath ſo far aſſiſted me in this Work by his Spirit, that Good Remembrancer; the Manifeſtation of which, as it is minded, will help ſuch as Seriouſly and Conſcientiouſly read this, to find out and cleave to the Truth,

Approved of and Agreed unto by the Truth, and also Establish and Confirm those who have already believed; Which of all things is most earnestly Desired, and daily Pray'd for, By

ROBERT BARCLAY,
A Servant of the Church of
CHRIST.

From *Urie*, the Place of my Being in my Native Country of *Scotland*, the 11th of the 6th Moneth, 1673.

A CATECHISM

CHAPTER I.

Of GOD, and the True and Saving *Knowledge* of Him.

Queſtion, *SEeing it is a thing unqueſtioned by all ſorts of* Chriſtians, *that the Height of Happineſs conſiſteth in coming to know and enjoy Eternal Life, what is it in the Senſe and Judgment of Chriſt?*

A. This is Life Eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent, *Joh.* 17. 3.

Q. *How doth God reveal this Knowledge?*

A. For God, who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt, 2 *Cor.* 4. 6.

Q. *How*

Q. *How many God's are there?*

A. One God, *Epheſ.* 4. 6.

We know, that an Idol is nothing in the World, and that there is none other God but One. But to us there is but One God, 1 *Cor.* 8. 4,6.

Q. *What is God?*

A. God is a Spirit, *Joh.* 4. 24.

Q. *Among all the bleſſed, Glorious and Divine Excellencies of God, which are aſcribed and given to him in the Scriptures; what is that which is moſt needful for us to take notice of, as being the Meſſage which the Apoſtles recorded in ſpecial manner to declare of him now under the Goſpel?*

A. This then is the Meſſage which we have heard of him, and declare unto you, That God is Light, and in him is no Darkneſs at all, 1 *John* 1. 5.

Q. *What are they that bear Record in Heaven?*

A. There are Three that bear Record in Heaven, the Father, the Word and the Holy Ghoſt; and theſe Three are One, 1 *John* 5. 7.

Q. *How cometh any man to know God the Father according to Chriſt's words?*

A. All things are delivered to me of my Father; and no man knows who the Son is, but

but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him, *Luke* 10. 22. *Mat.* 11. 27.

Jeſus ſaith unto him, I am the Way, the Truth and the Life; no man cometh unto the Father but by me, *John* 14. 6.

Q. *By whom, and after what manner doth the Son reveal this Knowledge?*

A. But as it is written, Eye hath not ſeen, nor Ear heard, neither have entered into the Heart of man, the things which God hath prepared for them that love him; But God hath revealed them unto us by his Spirit; For the Spirit ſearcheth all things, yea, the deep things of God. For what man knoweth the things of a man, ſave the Spirit of a man, which is in him? Even ſo the things of God knoweth no man, but the Spirit of God. Now, we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God, 1 *Cor.* 2. 9, 10, 11, 12.

But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your Remembrance, &c. *John* 14. 26.

¶

CHAP.

CHAP. II.

Of the *Rule* and *Guide* of *Chriſtians*, and of the *Scriptures*.

Queſtion, *SEeing it is by the Spirit that Chriſt reveals the Knowledge of God in things ſpiritual, is it by the Spirit that we muſt be led under the Goſpel?*

A. But ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Chriſt, he is none his.

For, as many as are led by the Spirit of God, they are the Sons of God, *Rom.* 8. 9, 14.

Q. It is an Inward Principle then, that is to be the Guide and Rule of Chriſtians?

A. But the Anointing, which ye have received of him, abideth in you; and ye need not that any man teach you, but as the ſame Anointing teacheth you of all things, and is Truth, and is no Lye; and even as it hath taught you, ye ſhall abide in him, 1 *John* 2. 27.

But as touching Brotherly Love, ye need not

not that I write unto you; for ye your ſelves are taught of God to love one another, 1*Theſ.* 4. 9.

Q. *I perceive by this, that it is by an inward Anointing and Rule that* Chriſtians *are to be taught; Is this the very tenor of the New Covenant Diſpenſation?*

A. For this is the Covenant that I will make with the Houſe of *Iſrael* after thoſe dayes, ſaith the Lord, I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they ſhall be to me a People: And they ſhall not teach every man his Neighbour, and every man his Brother, ſaying, Know the Lord; for all ſhall know me, from the Leaſt to the Greateſt, *Hebr.* 8. 10. 11.

And they ſhall be all taught of God, *John* 6. 45.

Q. *Did Chriſt then promiſe, that the Spirit ſhould both abide with his Diſciples, and be in them?*

A. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you forever, even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwells with you, and ſhall be in you, *Joh.* 14. 16, 17.

Q. For what End were the Scriptures written?

A. For whatsoever things were written afore-time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope, *Rom.* 15.4.

Q. For what are they profitable?

A. Thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, & is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, throughly furnished unto all Good Works, 2 *Tim.* 3. 15,16,17.

Q. Wherein consisteth the Excellency of the Scriptures?

A. Knowing this first, that no Prophecy of the Scriptures is of any private Interpretation; For the Prophecy came not in Old Time by the Will of Man, but Holy Men of God spake as they were moved by the Holy Ghost, 2 *Pet.* 1. 20,21.

Q. The Scriptures are then to be regarded because they came from the Spirit; and they also testifie, that not they, but the Spirit is to lead into all Truth; In what respect doth Christ command to search them?

A. Search

A. Search the Scriptures: for in them ye think ye have Eternal Life, and they are they which teſtifie of me, *Joh.* 5. 39.

Q. *I perceive there was a Generation of old that greatly exalted the Scriptures, & yet would not believe, nor come to be guided by that the Scriptures directed to; How doth Chriſt beſpeak ſuch?*

A. Do not think that I will accuſe you to the Father; there is One that accuſeth you, even *Moſes*, in whom ye truſt: For had ye believed *Moſes*, ye would have believed me; for he wrote of me: But if ye believe not his Writings, how ſhall ye believe my Words? *John* 5. 45, 46, 47.

Q. *What ought then ſuch to be accounted of, notwithſtanding of their Pretences of being ruled by the Scriptures?*

A. In which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own Deſtruction, 2 *Pet.* 3. 16.

CHAP. III.

Of *Jeſus Chriſt*'s being manifeſt in the Fleſh, the *Uſe* and *End* of it.

Queſtion, *WHat are the Scriptures which do moſt obſervably propheſie of Chriſt's Appearance?*

A. The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee of thy Brethren, like unto me, unto him ye ſhall hearken, *Deut.* 18. 15.

Therefore the Lord himſelf ſhall give you a Sign: Behold a Virgin ſhall conceive, and bear a Son, and ſhall call his Name *Immanuel*, *Iſa.* 7. 14.

Q. *Was not Jeſus Chriſt in being before he appeared in the Fleſh? What clear Scriptures prove this, againſt ſuch as erroneouſly aſſert the contrary?*

A. But thou *Beth-lehem Ephratah*, though thou be little among the Thouſands of *Judah*, yet out of thee ſhall he come forth unto me, that is to be Ruler in *Iſrael*, whoſe Goings forth have been from of Old, from Everlaſting, *Mic.* 5. 2.

In

In the Beginning was the Word, and the Word was with God, and the Word was God; The ſame was in the Beginning with God: All things were made by him, and without him was not any thing made, that was made, *John* 1. 1,2,3.

Jeſus ſaid unto them, Verily, verily, I ſay unto you, Before *Abraham* was, I am, *John* 8. 58.

And now, O Father, Glorifie thou me with thine own ſelf, with the Glory which I had with thee before the World was, *John* 17. 5.

And to make all men ſee what is the Fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God, who created all things by Jeſus Chriſt, *Epheſ.* 3. 9.

For by him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities or Powers: All things were created by him and for him, *Col.* 1. 16.

God hath in theſe laſt dayes ſpoaken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds, *Hebr.* 1. 2.

Q. *Theſe are very clear, that even the World was created by Chriſt; But what Scrip-*

tures prove the Divinity of Chriſt againſt ſuch as falſly deny the ſame?

A. And the Word was God, *Joh.* 1. 1.

Whoſe are the Fathers, and of whom as concerning the Fleſh Chriſt came, who is over all God, bleſſed forever, Amen, *Rom.* 9. 5.

Who being in the Form of God, thought it no Robbery to be equal with God, *Philip.* 2. 6.

And we know that the Son of God is come, and hath given us an Underſtanding, that we may know him that is true, and we are in him that is true, even in his Son Jeſus Chriſt: This is the true God, and Eternal Life, 1 *John* 5. 20.

Q. What are the Glorious Names the Scripture gives unto Jeſus Chriſt, the Eternal Son of God?

A. And his Name ſhall be called, Wonderful, Counſellor, The Mighty God, The Everlaſting Father, The Prince of Peace, *Iſa.* 9. 6.

Who is the Image of the Inviſible God, the Firſt-born of every Creature, *Col.* 1. 15.

Who being the Brightneſs of his Glory, and the expreſs Image of his Perſon (*or more properly according to the Greek*, of his Subſtance) *Hebr.* 1. 3.

And

And he was cloathed with a Veſture dipt in Blood, and his Name is called the Word of God, *Rev.* 19. 13.

Q. After what manner was the Birth of Chriſt?

A. Now, the Birth of Jeſus Chriſt was on this wiſe: Whenas his Mother *Mary* was eſpouſed to *Joſeph* (before they came together) ſhe was found with Child of the Holy Ghoſt, *Mat* 1. 18.

And the Angel ſaid unto her, Fear not, *Mary*; for thou haſt found Favour with God; And behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name Jeſus: He ſhall be great, and ſhall be called The Son of the Higheſt; and the Lord God ſhall give unto him the Throne of his Father *David*. Then ſaid *Mary* unto the Angel, How ſhall this be, ſeeing I know not a Man? And the Angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall over-ſhadow thee: Therefore alſo that Holy Thing, that ſhall be born of thee, ſhall be called the Son of God, *Luke* 1. 30, 31, 32, 34, 35.

Q. Was Jeſus Chriſt, who was born of the Virgin Mary, *and ſuppoſed to be the Son of* Joſeph, *a True and Real Man?*

A. Forasmuch as the Children are Partakers of Flesh & Blood he also himself took part of the same, that through Death he might destroy him thath hath the Power of Death, that is, the Devil, *Hebr.* 2. 14.

For verily, he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*; wherefore in all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Priest, &c. *Hebr.* 2. 16, 17.

For we have not an High Priest, which cannot be touched with the feeling of our Infirmities; but was in all Points tempted as we are, yet without Sin, *Hebr.* 4. 15.

And the Gift by Grace, which is by one Man, Jesus Christ, hath abounded unto many, *Rom.* 5. 15.

But now is Christ risen from the Dead, and become the First Fruits of them that slept; for since by Man came Death, by Man came also the Resurrection of the Dead, 1 *Cor.* 15. 20, 21.

Q. *After what manner doth the Scripture assert the Conjunction and Unity of the Eternal Son of God in and with the Man Christ Jesus?*

A. And the Word was made Flesh, & dwelt among

among us (and we beheld his Glory, the Glory as of the Only Begotten of the Father) full of Grace and Truth, *Joh.* 1. 14.

For he whom God hath ſent, ſpeaketh the Words of God; for God giveth not the Spirit by Meaſure unto him, *Joh.* 3. 34.

How God anointed Jeſus of *Nazareth* with the Holy Ghoſt and with Power, who went about doing Good, and healing all that were oppreſſed of the Devil; for God was with him, *Acts* 10. 38.

For it pleaſed the Father, that in him ſhould all Fulneſs dwell, *Col.* 1. 19.

For in him dwelleth all the Fulneſs of the Godhead bodily, *Col.* 2. 9.

In him are hid all the Treaſures of Wiſdom and Knowledge, *Col.* 2. 3.

Q. *For what End did Chriſt appear in the World?*

A. For what the Law could not do, in that it was weak through the Fleſh, God ſending his Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh, *Rom.* 8. 3.

For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. And ye know that he was manifeſted to take away our Sins, 1 *Joh.* 3. 8, 5.

Q. *Was*

Q. Was Jesus Christ really Crucified and Raised again?

A. For I delivered unto you first of all, that which I also received, how that Christ dy'd for our Sins, according to the Scriptures; And that he was buried, and that he arose again the third day, according to the Scriptures, 1 *Cor.* 15. 3,4.

Q. What End do the Scriptures ascribe unto the Coming, Death and Sufferings of Christ?

A. For mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People, A Light to lighten the *Gentiles*, and the Glory of thy People *Israel*, *Luke* 2. 30,31,32.

Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God, *Rom.* 3. 25.

And walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour, *Ephes.* 5. 2.

And having made Peace through the Blood of his Cross by him, to reconcile all things unto himself by him, I say, whether they be things in Earth or things in Heaven. And you

you that were ſometimes alienated, and Enemies in your Minds by Wicked Works; yet now hath he reconciled in the Body of his Fleſh through Death, to preſent you Holy, Unblamable and Unreprovable in his Sight, *Col.* 1. 20,21,22.

Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the Holy Place, having obtained Eternal Redemption for us. How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offer'd himſelf without Spot to God, purge your Conſciences from Dead Works, to ſerve the Living God, *Hebr.* 9. 12,14.

For Chriſt alſo hath once ſuffered for Sins, the Juſt for the Unjuſt(that he might bring us to God) being put to Death in the Fleſh, but quickened by the Spirit, 1 *Pet.* 3. 18.

Hereby perceive we the Love of God, becauſe he laid down his Life for us, 1 *John* 3. 16.

And for this Cauſe he is the Mediator of the New Teſtament, that by means of Death for the Redemption of Tranſgreſſions that were under the firſt Teſtament, they which are called might receive the Promiſe of the Eternal Inheritance, *Hebr.* 9. 15.

Q. Is Chriſt then the Mediator?

A. For there is One God, and One Mediator

diator between God and men, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all, to be teſtified in due time, 1 *Tim.* 2. 5.

Q. *Was not Chriſt the Mediator until he appeared, and was crucified in the Fleſh?*

A. He is the Lamb that was ſlain from the Foundation of the VVorld, *Rev.* 5. 12. and 13. 8.

Q. *Is it needful then to believe that the Saints of old did partake of Chriſt, as then preſent with, and nouriſhing them?*

A. Moreover, Brethren; I would not that ye ſhould be ignorant, how that all our Fathers were under the Cloud, and all paſſed through the Sea; and were all baptized unto *Moſes* in the Cloud and in the Sea; and did all eat the ſame ſpiritual Meat, and did all drink the ſame ſpiritual Drink (for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt) 1 *Cor.* 10. 1, 2, 3, 4.

Q. *But whereas moſt of theſe Scriptures before-mentioned do hold forth, that the Death and Sufferings of Chriſt were appointed for the deſtroying, removing and remitting of Sin? Did he ſo do it while he was outwardly upon Earth, as not to leave any thing for himſelf to do in us, nor for us to do in and by his Strength?*

A. For even hereunto were ye called, be-

cauſe

cauſe Chriſt alſo ſuffered for us, leaving us an Example, that ye ſhould follow his Steps, 1 *Pet.* 2. 21.

Whereof I *Paul* am made a Miniſter, who now rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Chriſt in my Fleſh for his Body's ſake, which is the Church, *Col.* 1. 23, 24.

Always bearing about in the Body the Dying of the Lord Jeſus, that the Life alſo of Jeſus might be made manifeſt in our Body. For we which live, are alway delivered unto Death for Jeſus's ſake, that the Life alſo of Jeſus might be made manifeſt in our mortal Fleſh, 2 *Cor* 4. 10, 11.

And that he dyed for all, that they which live ſhould not hence-forth live unto themſelves, but unto him that dyed for them, and alſo roſe again, 2 *Cor.* 5. 15.

That I may know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being made conformable to his Death, *Phil.* 3. 10.

CHAP.

CHAP. IV.

Of the *New Birth*, the *Inward Appearance* of *Christ in Spirit*, and the *Unity* of the *Saints* with him.

Question. *Doth Christ promise then to come again to his Disciples?*

A. I will not leave you comfortless; I will come unto you, *John* 14. 18.

Q. Was this only a special Promise to these Disciples? or is it not the common Priviledge of the Saints?

A. For thus saith the High and Lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place, with him also that is of a Contrite and Humble Spirit, &c. *Isa.* 57. 15.

For ye are the Temple of the Living God, as God hath said, I will dwell in them and walk in them, 2 *Cor.* 6. 16.

Behold I stand at the Door and knock: if any man hear my Voice, and open the Door, I will come in to him, and sup with him, and he with me, *Rev.* 3. 20.

Q.

Q. Doth the Apoſtle Paul *ſpeak of the Son of God his being revealed in him?*

A. But when it pleaſed God, who ſeparated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen, *Gal.* 1. 15,16.

Q. Is it needful then to know Chriſt within?

A. Examine your ſelves, whether ye be in the Faith, prove your own ſelves; Know ye not your own ſelves how that Jeſus Chriſt is in you, except ye be Reprobates, 2 *Cor.* 13. 5.

Q. Was the Apoſtle earneſt that this Inward Birth of Chriſt ſhould be brought forth in any?

A. My little Children, of whom I travel in Birth again, until Chriſt be formed in you, *Gal.* 4. 19.

Q. What ſaith the ſame Apoſtle of the Neceſſity of this Inward Knowledge of Chriſt, and of the New Creature beyond the Outward?

A. Wherefore hence-forth know we no man after the Fleſh; yea, though we have known Chriſt after the Fleſh, yet now hence-forth know we him no more. Therefore if any man be in Chriſt, he is a New Creature; Old things are paſſed away, behold all things are become New, 2 *Cor.* 5. 16,17.

But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the Truth is in Jeſus, That ye put off concerning the former Converſation the Old Man, which is corrupt, according to the Deceitful Luſts; and to be renewed in the Spirit of your Mind; and that ye put on the New Man, which after God is created in Righteouſneſs and true Holineſs, *Epheſ.* 4. 21,22,23,24.

Q. *Is this Chriſt Within, the Myſtery of God and Hope of Glory, which the Apoſtle preached?*

A. To whom God would make known what is the Riches of the Glory of this Myſtery among the *Gentiles*, which is, Chriſt in you the Hope of Glory, whom we preach, *Col.* 1. 27,28.

Q. *Doth the Apoſtle any where elſe preſs the putting on of this New Birth?*

A. Put ye on the Lord Jeſus Chriſt, and make not Proviſion for the Fleſh to fulfil the Luſts thereof, *Rom.* 13. 14.

Q. *Doth he write to any of the Saints, as having put off the Old, and on the New Man?*

A. For, as many of you as have been baptized into Chriſt, have put on Chriſt, *Gal.* 3. 27.

Seeing

Seeing that ye have put off the Old Man with his Deeds, and have put on the New Man, which is renew'd in Knowledge after the Image of him that created him, *Col.* 3. 9, 10.

Q. *What ſpeaketh Chriſt himſelf of the Neceſſity of this New Birth?*

A. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the Kingdom of God, *Joh.* 3. 3.

Q. *Of what Seed cometh this Birth?*

A. Being born again, not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth forever, 1 *Pet.* 1. 23.

Q. *What doth the Apoſtle* Paul *witneſs of himſelf concerning this New Life?*

A. I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me, *Gal.* 2. 20.

Q. *What is the Preaching of the Croſs of Chriſt?*

A. For the Preaching of the Croſs is to them that periſh Fooliſhneſs; but unto us that are ſaved, it is the Power of God, 1 *Cor.* 1. 18.

Q. *What Effect had this Croſs in the Apoſtle? and how much preferreth he the New*

Creature to all outward and visible Ordinances and Observances?

A. But God forbid that I should Glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me, and I unto the World: For in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature, *Galat.* 6. 14, 15.

Q. What speaketh Christ of the Unity of the Saints with him?

A. At that Day ye shall know that I am in my Father, and ye in me, and I in you, *John* 14. 20.

Abide in me, and I in you: As the Branch cannot bear Fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the Branches; He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing, *John* 15. 4, 5.

Neither pray I for these alone, but for them also which shall believe in me through their Word: That they all may be One; as thou Father, art in me, and I in thee, that they also may be One in us, that the World may believe it that thou hast sent me.

And

And the Glory which thou gaveſt me I have given them, that they may be One, even as we are one: I in them, and thou in me, that they may be made perfect in One, and that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me, *John* 17. 20,21,22,23.

Q. *What ſaith the Apoſtle* Paul *to this Purpoſe?*

A. For both he that ſanctifies, and they that are ſanctified are all of one; for which Cauſe he is not aſhamed to call them Brethren, *Heb.* 2. 11.

Q. *What ſaith the Apoſtle* Peter?

A. Whereby are given unto us exceeding great and precious Promiſes, that by theſe you might be Partakers of the Divine Nature, having eſcaped the Corruption that is in the World through Luſt, 2 *Pet.* 1. 4.

CHAP. V.

Concerning the *Light* wherewith Jesus Christ hath enlightned every man; The *Universality* and *Sufficiency* of *God's Grace* to all the World made manifest therein.

Question, *WHerein consists the Love of God towards Fallen and Lost Man?*

A. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life, *John* 3. 16.

In this was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him, 1 *John* 4. 9.

Q. *What is intended here by the World? all and every man, or only a few?*

A. But we see Jesus, who was made a little lower then the Angels for the suffering of Death, crowned with Glory and Honour that he

he by the Grace of God ſhould taſte Death for every man, *Hebr.* 2. 9.

And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt, the Righteous; and he is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World, 1 *Joh.* 2. 1, 2.

Q. Methinks the Apoſtle John *is very plain there, in mentioning the whole World, which muſt be not only the Saints, but all others; ſeeing he diſtinguiſheth the World from himſelf and all the Saints to whom he then wrote: What ſaith* Paul *elſe-where in this Matter?*

A. Chriſt in you, the Hope of Glory, whom we preach, warning every man, and teaching every man in all Wiſdom, that we may preſent every man perfect in Chriſt Jeſus, *Col.* 1. 27, 28.

I exhort therefore, that firſt of all Supplications, Prayers, Interceſſions and Giving of Thanks be made for all men; For this is good and acceptable in the Sight of God our Saviour, who will have all men to be ſaved, and to come to the Knowledge of the Truth; who gave himſelf a Ranſom for all, to be teſtified in due time, 1 *Tim.* 2. 1, 3, 4, 6.

Q. What is the Apoſtle Peter's *Teſtimony in this?*

A. The Lord is not ſlack concerning his

Promiſe (as ſome men count Slackneſs) but is Long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance, 2 *Pet.* 3. 9.

Q. *Are there any more Scripture-Paſſages that prove this thing?*

A. Say unto them, As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his VVay and live, *Ezek.* 33. 11.

The Lord is Gracious, and full of Compaſſion; ſlow to Anger, and of great Mercy. The Lord is good to all, and his tender Mercies are over all his VVorks, *Pſal.* 145. 8, 9.

To wit, That God was in Chriſt reconciling the VVorld unto himſelf, 2 *Cor.* 5. 19.

Q. *Seeing then by theſe Scriptures it appears that the Love of God is held out to all, that all might have been or may be ſaved by Chriſt; What is to be judged of thoſe who aſſert, that God nor Chriſt never purpoſed Love nor Salvation to a great part of Mankind, and that the Coming and Sufferings of Chriſt never were intended, nor could be uſeful to their Juſtification; but will and muſt be effectual for their Condemnation, even according to God's Purpoſe, who from their very Infancy to their Grave with-held from them all Means of Salvation? What ſaith the Scripture to ſuch?*

A. For

A. For God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved, *John* 3. 17.

I am come a Light into the World, that whoſoever believeth in me, ſhould not abide in Darkneſs. And if any man hear my words and believe not, I judge him not; for I came not to judge the World, but to ſave the World, *Joh.* 12. 46,47.

Q. *From what Scripture then come theſe men to wreſt an Opinion ſo contrary to Truth?*

A. For the Children being not yet born, neither having done any Good or Evil, that the Purpoſe of God according to Election might ſtand, it was ſaid unto her, The Elder ſhall ſerve the Younger, as it is written, *Jacob* have I loved, but *Eſau* have I hated, *Rom.* 9. 11,12,13.

Q. *I perceive in that Scripture it was only ſaid before the Children were born, The Elder ſhall ſerve the Younger; Theſe other words* (*Jacob* have I loved, *Eſau* have I hated) *are mention'd out of the Prophet* Malachie, *who wrote them many hundred years after both were dead: Doth not the Scripture mention any other Cauſe of God's Hating* Eſau, *then meerly his Decree? What ſaith the ſame Apoſtle elſewhere?*

A. Left there be any Fornicator or Prophane Perſon, as *Eſau*, who for one Morſel of Meat ſold his Birth Right; for ye know, how that afterward when he would have inherited the Bleſſing, he was rejected, *Heb.* 12. 16, 17.

Q. But ſeeing that ſuch allege, that it is becauſe of Adam's *Sin that many, even Children are damned; Doth not the Scripture aver, that the Death of Chriſt was as large to Heal, as* Adam's *Sin could Condemn?*

A. For if through the Offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man, Jeſus Chriſt. Therefore as by the Offence of one, Judgment came upon all men to Condemnation, even ſo by the Righteouſneſs of one the free Gift came upon all men unto Juſtification of Life, *Rom.* 5. 15, 18.

Q. That proves abundantly that Chriſt's Death is of ſufficient Extent to make up any Hurt Adam's *Sin brought upon Mankind: What is then the Cauſe of Condemnation?*

A. He that believeth on him is not Condemned; but he that believeth not is condemned already, becauſe he hath not believed in the Name of the Only Begotten Son of God, *John* 3. 18.

And with all Deceivableneſs of Unrighteouſneſs

ouſneſs in them that periſh, becauſe they received not the Love of the Truth, that they might be ſaved. And for this Cauſe God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lye, that they all might be damned who believe not the Truth, but had Pleaſure in Unrighteouſneſs, 2 *Theſſ.* 2. 10, 11, 12.

Q. Seeing it is ſo of a Truth according to the Scripture's Teſtimony, that God has purpoſed Love and Mercy to all, in the Appearance of his Son Jeſus Chriſt; Is the Goſpel or Glad-Tidings of this Salvation brought nigh unto all, by which they are put into a Capacity of receiving the Grace, and being ſaved by it?

A. If ye continue in the Faith grounded and ſetled, and be not moved away from the Hope of the Goſpel, which ye have heard, and which was preached to every Creature which is under Heaven, whereof I *Paul*, am made a Miniſter, *Col.* 1. 23.

Q. What is the Goſpel?

A. I am not aſhamed of the Goſpel; for it is the Power of God unto Salvation unto every one that believeth, *Rom.* 1. 16.

Q. Is this Goſpel hid?

A If our Goſpel be hid, it is hid to them that are Loſt, in whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the Glorious Goſpel

of

of Christ ſhould ſhine unto them, 2 *Cor.* 4. 3,4.

Q. *Is this Light then come into the World? and are not men condemned becauſe they love it not, and not becauſe it is hid from them?*

A. And this is the Condemnation, that Light is come into the World, and men love Darkneſs rather then Light, *Joh.* 3. 19.

Q. *Why do they ſo?*

A. Becauſe their Deeds are Evil, *John* 3. 19.

Q. *Is every man enlightened by this Light?*

A. He was not that Light, but was ſent to bear witneſs of that Light, that was the True Light, which enlightneth every man that cometh into the World, *John* 1. 8,9.

Q. *Doth this Light diſcover all things?*

A. All things that are reproved are made manifeſt by the Light; for whatſoever doth make manifeſt is Light, *Epheſ.* 5. 13.

Q. *Do Evil Men preach up this Light, or mind it?*

A. Every one that doth Evil hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved, *John* 3. 20.

* They are of thoſe that Rebel againſt the Light, *Job* 24. 13.

Q. *Do Good Men love it, and follow it?*

A. He that doth Truth comes to the Light, that

that his Deeds may be made manifeſt, that they are wrought in God, *John* 3. 21.

Q. *What Benefit doth redound to ſuch as love the Light, and walk in it?*

A. If we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt, his Son, cleanſes us from all Sin, 1 *Joh.* 1. 7.

Q. *Doth Chriſt command to take heed to the Light?*

A. While ye have the Light, believe in the Light, that ye may be the Children of the Light, *Joh.* 12. 36.

Q. *Were the Apoſtles commanded to turn People to the Light?*

A. Delivering thee from the People, and from the *Gentiles*, unto whom now I ſend thee, To open their Eyes, and to turn them from Darkneſs unto Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and Inheritance among them which are ſanctified, through Faith that is in me, *Acts* 26. 17, 18.

Q. *Doth this Light abide with every man all his Life time, in order to ſave, or only during the Day of his Viſitation?*

A. Yet a little while is the Light with you; walk while ye have the Light, leſt Darkneſs come upon you, *John* 12. 35.

Again,

Again, He limiteth a certain Day, ſaying in *David*, to day, after ſo long time, as it is ſaid, To day if ye will here his Voice, harden not your Hearts, *Heb.* 4. 7.

Q. How can it be proved, that there is a day wherein People may know things concerning their Peace, which afterwards may be hid from them?

A. And when he was come near, he beheld the City, and wept over it, ſaying, If thou hadſt known even thou, at leaſt in this thy day the things which belong unto thy Peace; but now they are hid from thine Eyes, *Luke* 19. 41, 42.

Q. Is there any further Scripture-Proof of the Lord's Willingneſs to gather a People, who would not, and therefore were condemned?

A. O *Jeruſalem, Jeruſalem*! thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, How oft would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not? *Mat.* 23. 37. *Luke* 13. 34.

Then his Lord, after that he had called him, ſaid unto him, O thou Wicked Servant! I forgave thee all the Debt, becauſe thou deſiredſt me; ſhouldſt not thou alſo have had Compaſſion on thy Fellow-Servant, even as I had Pitty on thee? And his Lord was wroth,

and

and delivered him to the Tormentors, till he ſhould pay all that was due unto him, *Mat.* 18. 32,33,34.

Then *Paul* and *Barnabas* waxed bold, and ſaid, It was neceſſary that the Word of God ſhould firſt have been ſpoaken to you; but ſeeing ye put it from you, and judge your ſelves unworthy of Everlaſting Life, lo we turn to the *Gentiles*, *Acts* 13. 46.

Becauſe I have called, and ye refuſed; I have ſtretched out my Hand, and no man regarded: But ye have ſet at nought all my Counſel, and would none of my Reproof; I alſo will laugh at your Calamity, I will mock when your Fear cometh, *Prov.* 1. 24,25,26.

And at what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom to build and to plant it; If it do Evil in my Sight that it obey not my Voice, then I will Repent of the Good wherewith I ſaid I would benefit them, *Jer.* 18. 9,10.

Q. *Doth God's Spirit ſtrive then for a ſeaſon, and afterwards forbear?*

A. And the Lord ſaid, My Spirit ſhall not alwayes ſtrive with man, *Gen.* 6. 3.

Q. *May it then be reſiſted?*

A. Ye Stiff-necked and Uncircumciſed in Heart and Ears, ye do alwayes Reſiſt the holy Ghoſt,

Ghoſt, as your Fathers did, ſo do ye, *Act.* 7.51.

For the Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs, *Rom.* 1.18.

Q. *Hath God manifeſted to man that which may be known of himſelf?*

A. That which may be known of God is manifeſt in them; for God hath ſhewed it unto them, *Rom.* 1.19.

Q. *Is then this Light or Seed ſown in the Hearts of Evil Men?*

A. And he ſpake many things to them in Parables; Behold, a Sower went forth to ſow, & when he ſowed, ſome Seeds fell by the Way ſide, &c. ſome fell among ſtony Places, &c. and ſome fell among Thorns, &c. *Matth.* 13. 3, 4, 5, 7.

Q. *Are theſe Places where the Seed is ſaid to have fallen, underſtood of the Hearts of Men*

A. Hear ye therefore the Parable of the Sower: when any one heareth the Word of the Kingdom, and underſtandeth it not, then cometh the wicked One, and catcheth away that which was ſown in his Heart; this is he which receiv'd the Seed by the Way ſide, &c. *Mat.* 13. 18, 19.

Q. *Is this Seed ſmall in its firſt Appearance*

A. The

A. The Kingdom of Heaven is like to a Grain of Muſtard Seed, which a man took and ſowed in his Field, which indeed is the leaſt of all all Seeds, *Mat.* 13. 31, 32.

Q. *Forasmuch as many underſtand not this under the Notion and Appellation of Light or Seed, it being quite another* Dialect *then the common; though I muſt needs confeſs it is the very Language of the Scriptures; Is a Saving Manifeſtation of the Spirit given unto all?*

A. The Manifeſtation of the Spirit given to every man to profit withal, 1 *Cor.* 12. 7.

Q. *Sure, if it be to profit withal, it muſt be in order to ſave; for if it were not uſeful, yea, ſufficient to ſave, what Profit could it be of? But in regard ſome ſpeak of a Grace that is common, and of a Grace that is ſaving, is there ſuch a Grace common unto all as brings Salvation?*

A. The Grace of God that brings Salvation hath appeared to all men, *Tit.* 2. 11.

Q. *That which brings Salvation muſt needs be ſaving; What doth that Grace teach us?*

A. Teaching us, that denying Ungodlineſs and Worldly Luſts, we ſhould live Soberly, Righteouſly & Godlily in this preſent World, *Tit.* 2. 11.

Q. *Certainly that which teacheth both Righteouſneſs and Godlineſs muſt be ſufficient; for therein conſiſteth the whole Duty of Man;*

What

What ſaith the Apoſtle elſe-where of this Inſtructor?

A. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all thoſe that are ſanctified *Acts* 20. 32.

Q. *What is the Word of God?*

A. The Word of God is quick and powerful, and ſharper then any Two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifeſt in his Sight, but all things are naked and open to the Eyes of him with whom we have to do, *Heb.* 4. 12, 13.

Q. *Ought we to take heed to this Word?*

A. We have alſo a More Sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that ſhineth in a Dark Place, until the Day dawn, and the Day-Star ariſe in your Hearts, 2 *Pet.* 1. 19.

Q. *I perceive the Scriptures are very clear both concerning the Univerſality & Sufficiency of this Light, Seed, Grace and Word of God; but is this Word nigh or afar off, inward or outward?*

A. Say not in thine Heart, Who ſhall aſcend into Heaven, that is, to bring Chriſt down

down from above; or who shal descend into the Deep, that is, to bring up Christ again from the Dead: But what saith it? The Word is nigh, in thy Mouth and in thy Heart, that is the Word of Faith which we preach, *Rom.* 10. 6, 7, 8.

Q. *That is clear as to the Word; Is there any Scripture speaks of the Light's being inward?*

A. God, who commanded the Light to shine out of Darkness hath shin'd in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. But we have this Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not of us, 2 *Cor.* 4. 6, 7.

Q. *But seeing it is also call'd the Seed of the Kingdom, is the Kingdom of God also within?*

A. The Kingdom of God comes not with Observation, neither shall they say, Lo here, or Lo here; for behold, the Kingdom of God is within you, *Luke* 17. 20, 21.

CHAP. VI.

Concerning *Faith, Juſtification,* and *VVorks.*

Queſtion, *VVHat is Faith?*

A. Faith is the Subſtance of things hoped for, and the Evidence of things not ſeen, *Heb.* 11. 1.

Q. Is Faith of abſolute Neceſſity?

A. Without Faith it is impoſſible to pleaſe him; for he that cómeth to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him, *Heb.* 11. 6.

Q. Are we juſtified by Faith?

A. Wherefore the Law was our School-Maſter to bring us unto Chriſt, that we might be juſtified by Faith, *Gal.* 3. 24.

Q. What is the Nature of this Faith that availeth to Juſtification?

A. For in Jeſus Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion; but Faith which worketh by Love, *Gal.* 5. 6.

Q. Are Works then neceſſary to Juſtification as well as Faith?

A. But

A. But wilt thou know, O Vain Man, that Faith without Works is dead? Was not *Abraham*, our Father, justified by Works when he had offered *Isaac*, his Son, upon the Altar? Seest thou how Faith wrought with his Works; and by Works was Faith made perfect? And the Scripture was fulfilled, which saith, *Abraham* believed God, and it was imputed to him for Righteousness: He was called the Friend of God. Ye see then how that by Works a man is justified, & not by Faith only, *Jam.* 2. 20, 21, 22, 23, 24.

Q. If then both be equally required in Justification, what are those Works which the Apostle excludes so much?

A. By the Deeds of the Law there shall no Flesh be justified in his Sight, *Rom.* 3. 20.

Q. But though we be not justified by the Deeds of the Law, is not this to exclude Boasting, that the Grace of God may by exalted?

A. For by Grace are ye saved, through Faith, and that not of your selves, it is the Gift of God; not of Works, lest any man should boast; for we are his VVork manship created in Christ Jesus unto good Works, *Eph.* 2. 8, 9, 10.

Q. Are even the Works which are performed by Grace excluded? are we never said to be saved or justified by them?

A. Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us by the Waſhing of Regeneration and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt, our Saviour; That being juſtified by his Grace we ſhould be made Heirs, according to the Hope of Eternal Life, *Tit.* 3. 5, 6, 7.

Q. I perceive then that to be juſtified by Grace, is to be juſtified or ſaved by Regeneration, which cannot exclude the Works wrought by Grace and by the Spirit; How doth the Apoſtle add in the next Verſe for the maintaining this againſt theſe that Cavil about the Law?

A. This is a Faithful Saying, and theſe things I will that thou affirm conſtantly, that they which believed in God might be careful to maintain good VVorks; theſe things are good and profitable unto men: But avoid Fooliſh Queſtions, and Genealogies, and Contentions, and Strivings about the Law; for they are unprofitable and vain, *Tit.* 3. 8, 9.

Q. Doth the Apoſtle Paul, *that is ſo much againſt Juſtification by the Works of the Law, ſpeak any where elſe of being juſtified by the Spirit?*

A. But ye are waſhed, but ye are ſanctified

ed; but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God, 1 *Cor.* 6. 11.

Q. *But ſince the Law gives not Power nor Ability to obey, and ſo falls ſhort of Juſtification; Is there no Power under the Goſpel by which the Righteouſneſs of the Law comes to be fulfilled inwardly?*

A. For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh; that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit, *Rom.* 8. 3,4.

Q. *Seeing then there is Power in the Spirit, is not Works through it a Condition upon which Life is propoſed under the New Covenant?*

A. For if ye live after the Fleſh, ye ſhall dye; but if ye through the Spirit do mortifie the Deeds of the Body, ye ſhall live, *Rom.* 8. 13.

Q. *Do not the Apoſtles then frequently propoſe Life to People upon Condition of Repentance and other Works?*

A. Repent ye therefore, and be converted, that your Sins may be blotted out, *Acts* 3. 19,

And if Children, then Heirs of God and joynt

Heirs with Chriſt, if ſo be that we ſuffer with him, that we alſo may be glorified together, *Rom.* 8. 17.

It is a faithful Saying; For if we be dead with him, we ſhall alſo live with him: If we ſuffer, we ſhall alſo reign with him. If a man therefore purge himſelf from theſe, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſter's Uſe, and prepared unto every good Work, 2 *Tim.* 2. 11,12,21.

Remember therefore from whence thou art fallen, and Repent, and do the firſt Works: or elſe, I will come unto thee quickly, and remove thy Candle ſtick out of his place, except thou Repent, *Rev.* 2. 5.

Q. *It appears clearly by theſe Paſſages, that the Apoſtle excludes only our Righteouſneſs, which he elſewhere explains as being the Righteouſneſs of the Law from being neceſſary to Juſtification, and not ſuch Works as the Law of the Spirit of Life leads to, and are not ſo much ours as Chriſt in us; are not ſuch good Works rewarded, though they require no abſolute Merit, as being the Fruits of free Grace, yet doth not God judge according to them? and may they not be ſaid to have a Reward?*

A. But if a man be Juſt, and do that which is Lawful and Right, and hath not eaten upon the

the Mountains, neither hath lift up his Eyes to the Idols of the House of *Israel*, neither has defiled his Neighbour's Wife, neither hath come near to a Menstruous Woman, and hath not oppressed any; but has restor'd to the Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment; he that hath not given forth upon Usury, neither hath taken any Increase, that hath with drawn his Hand from Iniquity, hath executed True Judgment between man and man, hath walked in my Statutes, and hath kept my Judgments to Deal Truly, he is Just, he shall surely Live, saith the Lord God, *Ezek.* 18. 5,6,7,8,9.

For the Son of Man shall come in the Glory of his Father with his Angels, and then he shall Reward every Man according to his Works, *Mat.* 16. 27.

Then *Peter* opened his Mouth, and said, Of a Truth I perceive that God is no Respecter of Persons; but in every Nation he that feareth him and worketh Righteousness, is accepted with him, *Acts* 10. 34,35.

The Righteous Judgment of God, who will render to every man according to his Deeds; To them who by Patient Continuance in Well-doing seek for Glory and Ho-

nour, and Immortality, Eternal Life? But Glory, Honour and Peace to every man that worketh Good, to the *Jew* firſt, and alſo to the *Gentile*, *Rom.* 2. 6,7,10.

For we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad, 2 *Cor.* 5. 10.

VVhich is a manifeſt Token of the Righteous Judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye alſo ſuffer, 3 *Theſ.* 1. 5.

But whoſo looketh into the Perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work, this man ſhall be bleſſed in his Deed, *James* 1. 25.

Caſt not away therefore your Confidence, which hath great Recompence of Reward, *Hebr.* 10. 35.

And if ye call on the Father, who without Reſpect of Perſons judgeth according to every man's Work, paſs the time of your ſojourning here in Fear, 1 *Pet.* 1. 17.

And behold I come quickly, and behold my Reward is with me, to give every man according as his work ſhall be. Bleſſed are they that do his Commandments, that they may have

have a Right to the Tree of Life, and may enter in through the Gates into the City, *Rev.* 22. 12,14.

Q. *It ſhould ſeem that the Purpoſe of God in ſending his Son, the Lord Jeſus Chriſt, was not ſimply to ſave Man by an Imputative Righteouſneſs altogether without them; but alſo by the Waſhing of Regeneration, or any inward Righteouſneſs: What ſaith the Scripture further of this?*

A. And thou ſhalt call his Name Jeſus; for he ſhall ſave his People from their Sins, *Mat.* 1. 21.

Looking for that Bleſſed Hope, and the Glorious Appearing of the Great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People, zealous of Good Works, *Tit.* 2. 13, 14.

CHAP.

CHAP. VII.

Concerning *Perfection*, or *Freedom from SIN.*

Queſtion, *I Perceive then by all theſe Scriptures afore-mentioned, that Chriſt, as well as he hath purchaſed Pardon for our Sins, hath alſo obtained Power by which we may even here be cleanſed from the Filth of them; may we expect then in this Life to be freed from the Dominion of Sin?*

A. For Sin ſhall not have Dominion over you, *Rom.* 6. 14

Q. For what Reaſon?

A. For ye are not under the Law, but under Grace, *Rom.* 6. 14.

Q. How cometh the Apoſtle then to cry out and complain of Sin, ſaying, Who ſhall deliver me from the Body of this Death? Doth he ſpeak that, as a Condition always permanent to him and other Saints, or only that which he had paſſed through? What ſaith he afterwards?

A. There

A. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit; for the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death. Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famin, or Nakedness, or Peril, or Sword? (as it is written, For thy sake we are killed all the Day long, we are accounted as Sheep for the Slaughter) Nay, in all these things we are more then Conquerors through him that loved us. For I am perswaded, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God which is in Christ Jesus, our Lord, *Rom.* 8. 1,2,35, 36,37,38,39.

Q. *What saith that Apostle then unto such, who taking Occasion from his words should plead for Continuance in Sin for term of Life, and think to be saved by the Imputative Righteousness of Christ, as being under Grace?*

A. What shall we say then? shall we continue in Sin, that Grace may abound? God forbid, *Rom.* 6. 1,2.

What then? shall we Sin, because we

are

are not under the Law, but under Grace? God forbid.

Q. *Is not the Apoſtle then ſo far from ſuppoſing that Condition, of being alwayes under Sin, to be his own conſtant Condition, or that of all the Saints, that he even ſuppoſes, many of the then Church of* Rome, *to whom he wrote, to be free of it; How beſpeaketh he them as in relation to this Matter?*

A. How ſhall we that are dead to Sin, live any longer therein? Know ye not, that ſo many of us as were baptized into JeſusChriſt, were baptized into his Death; Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the dead by the Glory of the Father, even ſo we alſo ſhould walk in Newnes of Life: For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection; knowing this, that our Old Man is crucified with him, that the Body of ſin might be deſtroyed, that henceforth we ſhould not ſerve Sin; for he that is dead is freed from Sin. Likewiſe reckon ye alſo yourſelves to be dead indeed unto Sin, but alive unto God through Jeſus Chriſt our Lord. Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof: Neither yield ye your Members as Inſtruments of Unrighteouſneſs unto

unto Sin; but yield your ſelves unto God, as thoſe that are alive from the Dead, and your Members as Inſtruments of Righteouſneſs unto God. Know ye not, that to whom ye yield your ſelves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs: But, God be thanked, that ye were the Servants of Sin; but ye have Obeyed from the Heart that Form of Doctrine which was delivered unto you; being then made free from Sin, ye became the Servants of Righteouſneſs: I ſpeak after the manner of men, becauſe of the Infirmity of your Fleſh; For as ye have yielded your Members Servants to Uncleanneſs & to Iniquity, unto Iniquity, even ſo now yield your Members Servants to Righteouſneſs unto Holineſs: For when ye were the Servants of Sin, ye were free from Righteouſneſs; What Fruit had ye then in theſe things whereof ye are now aſhamed? for the End of theſe things is Death. But now, being made free from Sin, and become Servants to God, ye have your Fruit unto Holineſs, and the End, Everlaſting Life: For the Wages of Sin is Death; but the Gift of God is Eternal Life through Jeſus Chriſt, our Lord, *Rom.* 6. 3, 4, 5, 6, 7, 11, 12, 13, 16, 17, 18, 19, 20, 21, 22, 23.

Q. It

Q. It would appear then that God requires of us to be perfect?

A. Be ye therefore Perfect, even as your Father which is in Heaven is Perfect, *Mat.* 5. 48.

Q. Is it then possible to keep the Commandments?

A. My Yoak is easie, and my Burden is light, *Mat.* 11. 30.

For this is the Law of God, that we keep his Commandments, and his Commandments are not grievous, 1 *Joh.* 5. 3.

Q. Is it necessary then for Salvation to keep the Commandments?

A. Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City, *Rev.* 22. 14.

Q. Do you understand by this Perfection that any have so kept the Commandments, as never to have sinned?

A. If we say, that we have not sinned, we make him a Lyar, and his Word is not in us, 1 *Joh.* 1. 10.

Q. Do you understand that those who are perfect may say, they have no Sin; or only that having sinned, and so having Sin, in respect they once sinned, as the Apostle in the Passage cited mentions? May they not with-

standing

ſtanding thereof come to know Forgiveneſs for the Guilt, but alſo Cleanſing from the Filth?

A. If we ſay, we have no Sin, we deceive our ſelves, and the Truth is not in us: If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs, 1 *Joh.* 1. 8.

Q. That Scripture ſeems to be very plain, being compared with the other before-mentioned: But becauſe ſome are apt to miſtake and wreſt the Words of that Apoſtle, what ſaith he elſewhere? Did he judge, any could know God, or be True Chriſtians, *who keeped not the Commandments?*

A. My little Children, theſe things write I unto you, that ye ſin not; and if any man ſin we have an Advocate with the Father, Jeſus Chriſt, the Righteous: And hereby do we know that we know him, if we keep his Commandments. He that ſaith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: But whoſo keepeth his Word, in him verely is the Love of God perfected. Hereby know we that we are in him. He that ſaith he abideth in him, ought himſelf alſo to walk even as he walked. Beloved, now are we the Sons of God, & it doth not yet appear what we ſhall be; but we know

that

that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is: And every man that hath this Hope in him, purifieth himſelf even as he is pure. Whoſoever committeth Sin tranſgreſſeth alſo the Law; for Sin is the Tranſgreſſion of the Law. And ye know that he was manifeſted to take away our Sins, and in him is no Sin: Whoſoever abideth in him ſinneth not: Whoſoever ſinneth hath not ſeen him, neither known him. Little Children, let not man deceive you; he that doth Righteouſneſs is Righteous, even as he is Righteous. He that committeth Sin is of the Devil; for the Devil ſinneth from the beginning: For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. Whoſoever is born of God doth not commit Sin, for his Seed remaineth in him; and he cannot ſin, becauſe he is born of God. In this the Children of God are manifeſt, and the Children of the Devil; whoſoever doth not Righteouſneſs is not of God, neither he that loveth not his Brother, 1 *John* 2. 1, 3, 4, 5, 6. and 3. 2, 3, 4, 5, 6, 7, 8, 9, 10.

Q. *It is very plain by theſe Paſſages that the Apoſtles were far of another Mind, then thoſe that plead for Sin during term of Life, and much againſt the Deceit of thoſe who will eſteem*

them themſelves Good Chriſtians *while they live in their Sins?*

A. Not every one that ſaith unto me *Lord, Lord,* ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven. Therefore whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto the Wiſe Man, which built his Houſe upon a Rock, *Mat.* 7. 21, 24.

If ye know theſe things, happy are ye if ye do them, *Joh.* 13. 17.

Q. What ſaith the Apoſtle Paul *further concerning the Needfulneſs of this thing?*

A. Circumciſion is nothing, and Uncircumciſion is nothing; but the keeping of the Commandments of God, 1 *Cor.* 7. 19.

Q. Was not this according to the Apoſtle Paul's *Judgment, the very Intention of Chriſt, to have his Church and Children to be pure and without Spot?*

A. According as he hath choſen us in him, before the Foundation of the World, that we ſhould be Holy and without Blame before him in Love, *Eph.* 1. 4.

Even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it, that he might preſent it to himſelf a Glorious Church, not having Spot or Wrinckle, or any ſuch thing; but that

it should be Holy and without Blemish, *Eph.* 5. 25, 26, 27.

Q. *Doth not* Paul *press the same thing further, besides the other Passages above-mentioned?*

A. Having therefore these Promises; Dearly Beloved, Let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God, 2 *Cor.* 7. 1.

Finally, Brethren, farewell; be perfect, 2 *Cor.* 13 11.

Christ in you the Hope of Glory, whom we preach, warning every man, and teaching every man in all Wisdom, that we may present every man perfect in Christ Jesus, *Col.* 1. 28.

Labouring fervently for you in Prayers, that ye may stand perfect and compleat in all the Will of God, *Col.* 4. 12.

To the End he may establish your Hearts unblamable in Holiness before God, 1 *Thess.* 3. 13.

And the very God of Peace sanctifie you wholly; and I pray God, your whole Spirit, and Soul, and Body be preserved blameless unto the Coming of our Lord Jesus Christ, 1 *Thess.* 5. 23.

Q. Is

Q. Is not this then the very End for which God appointed Teachers in his Church?

A. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the Perfecting of the Saints, for the Work of the Miniſtry, for the Edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man unto the Meaſure of the Stature of the Fulneſs of Chriſt, *Epheſ.* 4. 11, 12, 13.

Q. Seeing this is ſo much preſſed by the Holy Men, doth not the Scripture, which cannot lye, give none of the Saints this Teſtimony, as being free from Sin at ſometimes, and ſo not always and daily ſinning, as is ſuppoſed?

A. *Noah* was a Juſt Man, and Perfect in his Generations; and *Noah* walked with God, *Gen.* 6. 9.

And the Lord ſaid unto Satan, Haſt thou conſidered my Servant *Job*, that there is none like him in the Earth, a Perfect and an Upright Man, that feareth God and eſcheweth Evil, *Job* 1. 8.

There was in the dayes of *Herod*, King of *Judea*, a certain Prieſt named *Zacharias*, of the Courſe of *Abja*; and his Wife was of the Daughters of *Aaron*, and her Name was *E-*

Elizabeth, and they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs, *Luke* 1. 1, 2.

Q. That proves ſufficiently as to particular Perſons; But what doth the Scripture intimate of this nature even of conſiderable Numbers?

A. But God, who is rich in Mercy, for his great Love, wherewith he hath loved us, even when we were dead in Sins, hath quickened us together with Chriſt, and hath raiſed us up together and made us ſit together in Heavenly Places in Chriſt Jeſus, *Epheſ.* 2. 4, 5, 6.

But ye are come unto Mount *Sion* and unto the City of the Living God, the Heavenly *Jeruſalem*, and to an Innumerable Company of Angels, to the General Aſſembly & Church of the Firſt-born, which are written in Heaven; to God, the Judge of all, and to the Spirits of Juſt Men made perfect, *Hebr.* 12. 22, 23.

And I Looked, and lo, a Lamb ſtood on the *Mount Sion*, and with him an Hundred Forty and Four Thouſand, having his Father's Name written in their Fore-heads: Theſe are they which were not defiled with Women; for they are Virgins: Theſe are they which follow the Lamb whereſoever he goeth: Theſe

These were redeemed from among men, being the First Fruits unto God, and to the Lamb. And in their Mouth was found no Guile; for they are without Fault before the Throne of God, *Rev.* 14. 1, 4.

CHAP. VIII.

Concerning *Perseverance & Falling from GRACE.*

Question. *IS it enough for a Believer, to be sure that he hath once received true Grace? or is there any further Certainty requisite?*

A. Wherefore the rather, Brethren, give Diligence to make your Calling and Election sure; for if ye do these things, ye shall never fall, 2 *Pet.* 1. 10.

Q. May one that hath received true Grace have Ground to fear, or suppose he can fall?

A. But I keep under my Body, and bring it into Subjection, lest that by any Means when I have preached to others, I my self should become a Cast away, 1 *Cor.* 9. 27.

Q. That greatly contradicteth the Doctrine

of such as say, Once in Grace, ever in Grace? But doth the Apostle Paul *express this only out of an Humble Esteem of himself? or doth he judg or suppose the like of other Saints?*

A. Take heed, Brethren, lest there be in any of you an Evil Heart of Unbelief, in departing from the Living God; But exhort one another daily, while it is called to day, lest any of you be hardened through the Deceitfulness of Sin, *Hebr.* 4. 12, 13.

Let us labour therefore to enter into that Rest, lest any man fall after the same Example of Unbelief, *Hebr.* 4. 11.

For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the Good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open Shame, *Hebr.* 6. 4, 5, 6.

Looking diligently, lest any man fail of the Grace of God, lest any Root of Bitterness springing up trouble you, and thereby many be defiled, *Hebr.* 12. 15.

Q. *Doth he speak this only by Supposition? or doth he assert it not only Possible, but Certain?*

A. For

A. For the time will come, when they will not endure ſound Doctrine, but after their own Luſts ſhall they heap to themſelves Teachers, having itching Ears; and they ſhall turn away their Ears from the Truth, and ſhall be turned unto Fables, 2 *Tim.* 4. 3.

Q. *Doth the Apoſtle even judge it neceſſary to guard ſuch a one as his beloved Son*, Timothy, *againſt this Hazard?*

A. This Charge I commit unto thee, Son *Timothy*, according to the Prophecies which went before on thee, that thou by them might war the good Warfare; Holding Faith in a good Conſcience, which ſome having put away concerning Faith, have made Shipwrack, 1 *Tim.* 1. 18, 19.

For the Love of Money is the Root of all Evil, which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many Sorrows, 2 *Tim.* 4. 10.

And their Word will eat, as doth a Canker, of whom is *Hymeneus* and *Philetus*, who concerning the true Faith have erred; ſaying, That the Reſurrection is paſt already; and overthrown the Faith of ſome, 2 *Tim.* 2. 17, 18.

Q. *Doth the Apoſtle any where expreſs his*

Fears of this as a thing that may happen to any number of People, who once truly received the Faith of Christ?

A. Well, because of Unbelief they were broaken off, and thou ſtandeſt by Faith; be not High-minded, but fear, *Rom.* 11. 20.

Now, the Spirit ſpeaketh expreſly, that in the Latter-times ſome ſhall depart from the Faith, &c. 1 *Tim.* 4. 1.

For this Cauſe, when I could no longer forbear, I ſent to know your Faith, leſt by ſome means the Tempter have tempted you, and our Labour be in vain, 1 *Theſſ.* 3. 5.

Q. What is the Apoſtle Peter's *Mind? does he judge that ſuch as have known the right Way may forſake it?*

A. Curſed Children, which have forſaken the Righteous Way, and are gone aſtray, following the Way of *Balaam*, the Son of *Bezor*, who loved the Wages of Unrighteouſneſs; but was rebuked for his Iniquity; the dumb Aſs ſpeaking with Man's Voice, forbad the Madneſs of the Prophet. Theſe are Wells without Water, Clouds that are carried with a Tempeſt, to whom the Miſt of Darkneſs is reſerved forever: For when they ſpeak great ſwelling Words of Vanity; they allure through the Luſts of the Fleſh, through much Wantonneſs

tonneſs; thoſe that were clean eſcaped from them who live in Error: For if after they have eſcaped the Pollutions of the World through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the Latter-end is worſe with them then the Beginning; for it had been better for them, not to have known the Way of Righteouſneſs, then after they have known it, to turn from the holy Commandment delivered unto them: But it is happened to them, according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was waſhed to her wallowing in the Mire, 2 *Pet.* 2. 14, 15, 18, 20, 21, 22.

Q. *Gives he any Cautions to them that ſtand, as ſuppoſing they may alſo fall?*

A. Ye therefore, Beloved, ſeeing ye know theſe Things before, beware, leſt ye alſo being led away with the Error of the Wicked, fall from your own Stedfaſtneſs, 2 *Pet.* 3. 17.

Q. *May a man be truly a Branch in Chriſt, or a real Member of his Body, and afterwards be cut off?*

A. If any man abide not in me, he is caſt forth, as a Branch, and is withered, *Joh.* 15. 6.

Q. *May a Righteous Man then depart from his Righteouſneſs?*

A. But when the Righteous Man turneth away

away from his Righteousness, and commits Iniquity, and dyeth in them, for his Iniquity that he hath done shall he dye, *Ezek.* 18.26. & 33. 13.

Q. *May a Believer come to such a Condition in this Life, from which he cannot fall away?*

A. Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is *New Jerusalem*, who cometh down out of Heaven from my God; and will write upon him my New Name, *Rev.* 3. 12.

Q. *May such an one come to be assured that he is in this Condition?*

A. For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus, our Lord, *Rom.* 8. 38, 39.

CHAP.

CHAP. IX.

Concerning the *Church* and *Miniſtry*.

Queſtion, *What is the Church?*

A. But if I tarry long, that thou mayſt know how thou oughteſt to behave thy ſelf in the Houſe of God, which is the Church of the Living God, the Pillar and Ground of Truth, 1 *Tim.* 3. 15.

Q. *Who is the Head of the Church?*

A. Who hath deliver'd us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son; and he is the Head of the Body, the Church, from which all the Body by Joynts and Bands, having Nouriſhment miniſtred, and knit together, encreaſeth with the Excreaſe of God, 1 *Coloſſ.* 1. 3. and 2. 19.

Q. *What kind of Perſons make the Church?*

A. Them that are ſanctified in Chriſt Jeſus, 1 *Cor.* 1. 2.

And the Lord added to the Church daily ſuch as ſhou'd be ſaved, *Acts* 2. 47.

Q. *Hath not Chriſt appointed any Officers in the Church for the Work of the Miniſtry?*

A. Where-

A. Wherefore he ſaith, when he aſcended up on high, he led Captivity captive, and gave Gifts unto Men; and he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry, for the Edification of the Body of Chriſt, *Eph.* 4. 8, 11, 12.

Q. What kind of Men ſhould ſuch as are Teachers and Overſeers of the Church be?

A. A Biſhop then muſt be Blameleſs, the Husband of one Wife, Vigilant, Sober, of good Behaviour, given to Hoſpitality, apt to teach, not given to Wine, no Striker, not greedy of filthy Lucre; but Patient: Not a Brawler, not Covetous, one that ruleth well his own Houſe, having his Children in Subjection with all Gravity (for if a man know not how to rule his own Houſe, how ſhall he take Care of the Church of God?) not a Novice, leſt being liſted up with Pride, he fall into the Condemnation of the Devil; Moreover, he muſt have a good Report of them which are without, leſt he fall into Reproach, and the Snare of the Devil, 1 *Tim.* 3. 2, 3, 4, 5, 6, 7.

For a Biſhop muſt be Blameleſs, as the Steward of God, not Self-Will'd, not ſoon Angry, not given to Wine, no Striker, not given to Filthy Lucre; but a Lover

of

of Hoſpitality, a Lover of good Men, ſober, juſt, holy, temperate, holding faſt the faithful Word, as he hath been taught, that he may be able by ſound Doctrine, both to exhort and to convince the Gain-ſayers, *Tit.* 1. 7, 8, 9.

Q. What is incumbent upon ſuch to do?

A. Take heed therefore to your ſelves, and to all the Flock, over which the holy Ghoſt hath made you Overſeers, to feed the Church of God, *Acts* 20. 28.

The Elders which are among you, I exhort, who am alſo an Elder, and a Witneſs of the Sufferings of Chriſt, and alſo a Partaker of the Glory that ſhall be reveal'd: Feed the Flock of God which is among you, taking the Overſight thereof, not by Conſtraint, but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage, but being Enſamples to the Flock, 1 *Pet.* 5. 1, 2, 3.

Q. Though they be not to Lord over the Flock, yet is there not a Reſpect due to them in their Place?

A. Let the Elders that rule well, be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine, 1 *Tim.* 5. 17.

Q. Albeit then among true Chriſtians every one that believeth is to have the Witneſs in himſelfs

ſelf, being perſwaded in himſelf by the Spirit; yet is there not alſo a real Subjection to be to one another in the Lord?

A. The Spirits of the Prophets are ſubject to the Prophets 1 *Cor.* 14. 32.

Obey them that have the Rule over you, & ſubmit your ſelves; for they watch for your Souls, as they that muſt give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you, *Heb.* 13. 17.

And we beſeech you Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in Love, for their VVorks ſake, 1 *Theſ.* 5. 12, 13.

Likewiſe, ye younger, ſubmit your ſelves unto the Elder; yea, all of you be ſubject one to another, and be cloathed with Humility; for God reſiſteth the Proud, and giveth Grace unto the Humble; 1 *Pet.* 5. 5.

Q. *How ought true Teachers to miniſter in the Church?*

A. As every Man hath received the Gift, even ſo Miniſter the ſame one to another, as good Stewards of the manifold Grace of God. If any ſpeak let him ſpeak as the Oracles of God: If any Man miniſter, let him do it as of the Ability which God giveth, that God in all

all things may be glorified, through Jesus Christ, 2 *Pet.* 4. 10, 11.

Q. I perceive then, that every true Minister of the Church of Christ is, to minister of the Gift and Grace of God, which he hath received: But some are of the Judgment, that Natural Wisdom or Parts, and human Learning are the Qualifications, which are of absolute Necessity for a Minister; but Grace they judge not to be so absolutely necessary, but that one may be a Minister without it; What saith the Scripture in this Case?

A. A Bishop must be Sober, Just, Holy, Temperate, *Tit.* 1. 7, 8.

Q. Methinks it is impossible for a Man to be Blameless, Just, Holy, Sober and Temperate without the Grace of God: So that if these Qualifications be absolutely necessary, then surely, that without which a man cannot be so qualified, must be necessary also: But what saith the Scripture, as to the Necessity of Natural Wisdom and Human Learning?

A. Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World? For after that in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the Foolishness of Preach-

ing

ing, to ſave them that believe, 1 *Cor.* 1. 20, 21.

Q. It ſeems then the Preachings of the true Miniſters are not gathered together by Wiſdom and Learning: It hath been ſuppoſed, that a Man muſt be greatly skilled in Learning, to make a good Sermon; what is the Apoſtles Judgment in the Caſe?

A. For Chriſt ſent me not to baptize, but to preach the Goſpel; not with Wiſdom of Words, leſt the Croſs of Chriſt ſhould be made of none Effect, 1 *Cor.* 1. 17.

And I was with you in Weakneſs, and in Fear and in much Trembling; and my Speech & my Preaching was not with enticing Words of Man's VViſdom, but in Demonſtration of the Spirit and of Power, that your Faith ſhould not ſtand in the VViſdom of Men, but in the Power of God, 1 *Cor.* 2. 3, 4, 5.

Q. I perceive the Apoſtle layes far more Streſs upon the Demonſtration and Power of the Spirit in a Preacher, then upon human Literature; ought Miniſters then to preach as the Spirit teacheth them?

A. Alſo we ſpeak not in the Words which Man's Wiſdom teacheth, but which the holy Ghoſt teacheth, 2 *Cor.* 2. 13.

And they were all fill'd with the holy Ghoſt, and

and began to ſpeak as the Spirit gave them Utterance, *Acts* 2. 4.

Q. Is it Chriſt then that ſpeaketh in and through his Miniſters?

A. For it is not ye that ſpeak, but the Spirit of your Father, which ſpeaketh in you, *Mat.* 10. 20.

For it is not ye that ſpeak, but the holy Ghoſt, *Mark* 13. 11.

For the holy Ghoſt ſhall teach you in the ſame Hour, what ye ought to ſay, *Luke* 12. 12.

Since ye ſeek a Proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you, 2 *Cor.* 13. 3.

Q. What is the Apoſtle's Mind of that human Learning, which ſome cry up ſo much, and think ſo needful in a Miniſter?

A. Beware, leſt any Man ſpoil you through Philoſophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Chriſt, *Col.* 2. 8.

O *Timothy*, keep that which is committed to thy Truſt, avoiding prophane and vain Babling and Oppoſitions of Science, falſly ſo called, 1 *Tim* 6. 20.

Q. Though true Miniſters ſpeak not by the natural Wiſdom of Man; yet is their Teſtimony altogether void of Wiſdom?

A. Howbeit, we ſpeak Wiſdom among

them that are perfect; yet not the Wisdom of this World, nor of the Princes of this World, that come to nought; but we speak the Wisdom of God in a Mystery, even, the hidden Wisdom, which God ordained before the World to our Glory, 1 *Cor.* 2. 6, 7.

Q. What is the Reason that Man by his natural Wisdom is not capable to minister in the Things of God?

A. For what Man knoweth the Things of a Man, save the Spirit of a Man, which is in him? Even so the Things of God knoweth no Man, but the Spirit of God: But the natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him; neither can he know them, because they are spiritually discerned, 1 *Cor.* 2. 11, 14.

Q. These Scriptures do sufficiently hold forth, that the true Call to the Ministry is from God; that which maketh a true Minister, is the Gift and Grace of God; that the true and effectual Preaching of a faithful Minister, is such, as is from the inward Teaching and Leading of the Spirit of God: But what say the Scriptures touching the Maintenance of Ministers?

A. Let him that is taught in the Word, communicate unto him that teacheth in all good Things, *Gal.* 6. 6.

If we have sown unto you spiritual Things

is it a great Matter if we ſhall reap your carnal Things? If others be Partakers of this Power over you, are not we rather? Nevertheleſs, we have not uſed this Power, but ſuffer all Things, leſt we ſhould hinder the Goſpel of Chriſt: Do ye not know, that they which miniſter about holy Things, live of the Things of the Temple; and they which wait at the Altar, are Partakers with the Altar; even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel, 1 *Cor.* 9. 11, 12, 13, 14.

For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the Corn; and the Labourer is worthy of his Reward, 1 *Tim.* 5. 18.

Q. I perceive by theſe Scriptures, that there lyeth an Obligation upon the Saints, to help with outward Things ſuch as truly miniſter unto them ſpiritual; but this ſeems to be voluntary; ought not therefore true Miniſters to preach, whether they be ſure of this or not? What ſaith the Apoſtle of himſelf in this Caſe? and what adviſeth he others?

A. But I have uſed none of theſe Things; neither have I written thoſe Things, that it ſhould be ſo done unto me; for it were better for me to dye, then that any Man ſhould make my Glorying void; for though I preach

the Gospel, I have nothing to glory of; for Necessity is laid upon me, yea, Wo is unto me if I preach not the Gospel: For if I do this Thing willingly, I have a Reward; but if against my Will a Dispensation of the Gospel is committed unto me, what is my Reward then? Verely, that when I preach the Gospel, I make the Gospel of Christ without Charge, that I abuse not my Power in the Gospel, 1 *Cor.* 9. 15, 16, 17, 18.

I have coveted no Man's Silver, or Gold, or Apparel; yea, ye your selves know that these Hands have ministred unto my Necessities, and to them that were with me. I have shewed you all Things, how that so Labouring ye ought to support the Weak, and to remember the Words of the Lord Jesus, how he said, It is more blessed to give, then to receive, *Acts* 20. 33, 34, 35.

Q. Its observable that the Apostle every where makes special mention among the Qualifications of Teachers, that they be not given to Filthy Lucre; What ought we then to think of these Teachers as will not preach without Hire; yea, that will by Violence take from those who receive no Spirituals from them? are they like to be the Ministers of Christ? or what else saith the Scripture of such?

A. Yea, they are greedy Dogs, which can

can never have enough; and they are Shepherds that cannot understand; they all look to their own Way, every one for his Gain from his Quarter, *Isa.* 56. 11.

Son of Man, Prophesie against the Shepherds of *Israel*, Prophesie, and say unto them, Thus saith the Lord God unto the Shepherds, Wo be to the Shepherds of *Israel*, that do feed themselves: Should not the Shepherds feed the Flock? Ye eat the Fat, and ye cloath you with the Wool, ye kill them that are fed; but ye feed not the Flock.

As I live, saith the Lord God, Surely because my Flock became a Prey, and my Flock became Meat to every Beast of the Field, because there was no Shepherd: Neither did my Shepherds search for my Flock; but the Shepherds fed themselves, and fed not my Flock, *Ezek.* 34. 2, 3, 8.

Thus saith the Lord concerning the Prophets that make my people ERR, that bite with their Teeth, and cry PEACE; and he that putteth not into their Mouthes, they even prepare WAR against him: The Heads thereof judge for Reward, and the Priests thereof Teach for Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord amongst us?

None Evil can come upon us, *Micah* 3. 5, 11.

Q. These are plain Testimonies from the Prophets; Are there none such from the Apostles?

A. Perverse Disputings of men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness, from such withdraw thy self; But Godliness with Contentment is great Gain: For we brought nothing into the World, and it is certain we can carry nothing out; and having Food and Rayment, let us therewith be content. But they that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition; For the Love of Money is the Root of all Evil, which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows; *1. Tim.* 6. 5, 6, 7, 8, 9, 10.

For Men shall be Lovers of their own selves, Covetous, Boasters, Proud, Blasphemers, Disobedient to Parents, Unthankful, Unholy, *2. Tim.* 3. 2.

For there are many unruly and vain Talkers and Deceivers, especially they of the Circumcision, whose Mouthes must be stopped;

who

who ſubvert whole Houſes, teaching things which they ought not for Filthy Lucre's ſake, *Tit.* 1. 10,11.

But there were Falſe Prophets alſo among the People, even as there ſhall be Falſe Teachers among you, who privily ſhall bring in Damnable Hereſies, even Denying the Lord that bought them, and bring upon themſelves ſwift Deſtruction; And many ſhall follow their Pernicious Wayes, by Reaſon of whom the Way of Truth ſhall be Evil ſpoaken of. And through Covetouſneſs ſhall they with feigned Words make Merchandize of you, whoſe Judgment now of a long time lingereth not, and their Damnation ſlumbreth not: Having Eyes full of Adultery, and that cannot ceaſe from Sin, beguiling unſtable Souls; an Heart they have exerciſed with Covetous Practices, Curſed Children, which have forſaken the Right Way, and are gone aſtray, following the Way of *Balaam* the Son of *Bozor*, who loved the Wages of Unrighteouſneſs, 2 *Pet.* 2. 1,2,3,14,15.

WVo unto them; for they have gone in the WVay of *Cain*, and run greedily after the Error of *Balaam* for Reward, and periſhed in the Gain-ſaying of *Corah*: Theſe are Murmurers, Complainners, walking after their own Luſts; and their Mouth ſpeaketh Great

Swelling VVords, having men's Persons in Admiration because of Advantage, *Jude* 11. 16.

Q. Ought there to be any Order in the Church of God?

A. Let all things be done decently, and in Order, 1 *Cor.* 14. 40.

Q. What Good Order is prescribed in the Church concerning Preachers? Is it fit they only one or two speak, or may more, if moved thereto?

A. If any thing be revealed to another that sitteth by, let the first hold his Peace: For ye may all Prophesie one by one, that all may learn, and that all may be comforted. And the Spirits of the Prophets are subject to the Prophets; for God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints, 1 *Cor.* 14. 30, 31, 32, 33.

Q. Is there any Promise that Daughters as well as Sons shall Prophesie under the Gospel?

A. And it shall come to pass afterwards, that I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesie; your Old Men shall dream Dreams, your Young Men shall see Visions, *Joel* 2. 28.

Q. Is

Q. Is that Promiſe fulfilled, and to be fulfilled?

A. But this is that which was ſpoaken by the Prophet *Joel*, And it ſhall come to paſs in the laſt dayes (ſaith God) I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſie; and your Young Men ſhall ſee Viſions, and your Old Men ſhall dream Dreams, *Acts* 16. 17.

Q. Is there any ſuch Inſtance of old in the Scripture?

A. And the ſame Man had four Daughters, Virgins, which did Propheſie, *Acts* 21. 9.

Q. But may all Women ſpeak; or are any commanded to keep Silence in the Church?

A. Let your Women keep Silence in the Church; for it is not permitted unto them to ſpeak: but they are commanded to be under Obedience, as alſo ſaith the Law. And if they will learn any thing, let them ask their Husbands at Home; for it is a Shame for VVomen to ſpeak in the Church, 1 *Cor.* 14. 34, 35.

Let the Woman learn in Silence with all Subjection. But I ſuffer not a VVoman to teach or uſurp Authority over the Man; but to be in Silence, 1 *Tim.* 2. 11, 12.

Q. The firſt of theſe ſeems only to relate to

Women

Women that have Husbands; What comes of them that have none? The second speaks nothing of the Church, but only that she ought not to usurp Authority over the Man; Hath this no Limitation? Doth not the same Apostle give Directions how Women that speak should behave themselves in the Church?

A. Every man Praying or Prophecying, having his Head covered, dishonoureth his Head: But every Woman that Prayeth or Prophesieth with her Head uncovered, dishonoureth her Head; for that is even all one as if she were shaven, 1 *Cor.* 11. 4, 5.

CHAP. X.

Concerning *Worship*.

Question, *WHat is the Worship that is acceptible to God?*

A. But the Hour cometh, and now is, when the True Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship

ſhip him in Spirit and in Truth, *Joh.* 4. 23. 24.

Q. Seeing Prayer is a Part of Worſhip, when ought we to pray?

A. And he ſpake a Parable unto them to this End, That Men ought alwayes to pray, and not to faint, *Luke* 18. 1.

Pray without ceaſing, 1 *Theſ.* 5. 17.

Q. Doth God hear the Prayers of all that call upon him?

A. The Lord is nigh unto all them that call upon him, to all that call upon him in Truth, *Pſal.* 145. 18.

For there is no Difference between the *Jew* and the *Greek*; for the ſame Lord over all is rich unto all that call upon him, *Rom.* 10. 12.

Q. Hath God no reſpect to the Manner of Calling upon him?

A. The Lord is nigh to all them that call upon him, to all that call upon him in Truth, *Pſal.* 145. 18.

The Lord is far from the Wicked; but he heareth the Prayer of the Righteous, *Prov.* 15. 29.

Now we know, that God heareth not Sinners; but if any Man be a Worſhipper of God, and doth his Will, him he heareth, *John* 9. 31.

And

And this is the Confidence that we have in him, that if we ask any Thing, according to his VVill, he heareth us, 1 *Joh.* 5. 14.

Q. *After what Manner doth the Apostle then declare he will Pray?*

A. What is it then? I will pray with the Spirit, and I will pray with the Understanding also; I will sing with the Spirit, and I will sing with the Understanding also, 1 *Cor.* 14. 15.

Q. *Must we then pray alwayes in the Spirit?*

A. Praying alwayes, with all Prayer and Supplication in the Spirit, and VVatching thereunto with all Perseverance and Supplication for all Saints, *Ephes.* 6. 18.

Q. *Since we are commanded to pray alwayes in it, can we do it of our selves without the Help thereof?*

A. Likewise the Spirit also helpeth our Infirmities: for we know not what we should pray for as we ought; but the Spirit it self maketh Intercession for us with Groanings, which cannot be uttered. And he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of God, *Rom.* 8. 26, 27.

Q. *I perceive, that without the Leadings and Help-*

Help of the Spirit, Prayers are altogether unprofitable; may not a Man truly utter those Things that are Spiritual, without the Spirit's Assistance?

A. Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus *Accursed*; and that no Man can say, that Jesus is the *Lord*, but by the Holy Ghost, 1 *Cor.* 12. 3.

Q. *That is strange: It seems the Spirit is much more necessary then many called* Christians *suppose it to be; some of which can scarce give a good Account, whether they have it, or want it: But if a Man speak Things true upon the Matter, are they not true as from him, if spoaken without the Spirit?*

A. And though they say, The Lord liveth, surely they swear falsly, *Jer.* 5. 2.

Q. *It is apparent from all these Scriptures, that the true Worship of God is in Spirit; and as it is not limitted to a certain Place, nor tyed to any certain Time, what shall we think of those that plead for the Observation of certain Dayes?*

A. But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage: Ye observe Dayes, and Months, and Times, and Years; I am afraid of you, lest

I

I have bestowed upon you Labour in vain, *Gal.* 4. 9, 10, 11.

Let no Man therefore judge you in Meat or Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Day, which are a Shadow of Things to come; but the Body is of Christ, *Col.* 2. 16, 17.

Q. *Seeing it is so, may not some* Christians, *as lawfully esteem all Dayes alike, as others may esteem some Dayes above another? What Rule giveth the Apostle in this Case?*

A. One Man esteemeth one Day above another, another esteemeth every Day alike; let every Man be fully perswaded in his own Mind: He that regardeth a Day, regardeth it unto the the Lord, and he that regardeth not the Day unto the Lord, he doth not regard it. He that eateth, eateth to the Lord; for he giveth God Thanks; and he that eateth not to the Lord, he eateth not, and giveth God Thanks, *Rom.* 14. 5, 6.

Q. *But is it not convenient and necessary that there be a Day set apart to Meet and Worship God in? Did not the Apostles and Primitive* Christians *use to meet upon the First Day of the Week, to make their Collections, and to Worship?*

A. Now, concerning the Collection for the Saints, as I have given Order to the Churches

Churches of *Galatia*, even ſo do ye upon the Firſt Day of the Week: Let every one of you lay by him in ſtore, as God hath proſpered him, that there be no Gatherings when I come, 1 *Cor.* 16. 1.

CHAP. XI.

Concerning *Baptiſm* and *Bread* and *Wine*.

Queſtion, HOw many *BAPTISMS are there*?

A. One Lord, One Faith, One Baptiſm, *Epheſ.* 4. 5.

Q. What is the Baptiſm?

A. The like Figure, whereunto even Baptiſm doth now ſave us: not the putting away the Filth of the Fleſh; but the Anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt, who is gone into Heaven, and is on the Right Hand of God, Angels, and Authorities, and Powers, being made ſubject unto him, 1 *Pet.* 3. 21, 22.

Q. What ſaith John *the* Baptiſt *of Chriſt's Baptiſm? how diſtinguiſheth he it from his*?

A. I

A. I indeed baptize you with Water unto Repentance; but he that cometh after me, is Mightier then I, whose Shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with Fire, *Mat.* 3. 11.

Q. Doth not Christ so distinguish it also?

A. And being assembled together with them, commanded them, That they should not depart from *Jerusalem*; but wait for the Promise of the Father, which, saith he, ye have heard of me: For *John* truly baptized with Water; but ye shall be baptized with the Holy Ghost not many dayes hence, *Act.* 1. 4, 5.

Q. Doth not the Apostle Peter *also observe this?*

A. And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning: Then remembred I the Word of the Lord, how that he said, *John* indeed baptized with Water; but ye shall be baptiz'd with the Holy Ghost, *Acts* 11. 15, 16.

Q. Then it seems John's *Baptism must pass away, that Christ's may take place; because* John *must decrease, that Christ may increase?*

A. He must increase, but I must decrease, *John* 30. 30.

Q. I perceive then, many may be sprinkled with, & dipped & baptized in Water, & yet not truly

truly baptized with the Baptiſm of Chriſt? What are the Real Effects in ſuch as are truly baptized with the Baptiſm of Chriſt?

A. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life, *Rom.* 6. 3, 4.

For as many of you as have been baptized into Chriſt, have put on Chriſt, *Gal.* 2. 27.

Buried with him in Baptiſm, wherein alſo ye are riſen with him, through the Faith of the Operation of God, who hath raiſed him from the Dead, *Col.* 2. 12.

Q. *I perceive there was a Baptiſm of Water, which was* John's *Baptiſm, and is therefore by* John *himſelf contra-diſtinguiſhed from Chriſt's: Was there not likewiſe ſomething of the like Nature appointed by Chriſt to his Diſciples, of eating Bread, and drinking Wine in Remembrance of him?*

A. For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame Night in which he was betrayed, took Bread, & when he had given Thanks, he brake it, and ſaid, Take, eat; this is my

Body, which is broken for you; this do in Remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me, 1 *Cor.* 11. 23, 24, 25.

Q. *How long was this to continue?*

A. For, as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come, 1 *Cor.* 11. 26.

Q. *Did Christ promise to come again to his Disciples?*

A. I will not leave you comfortless; I will come to you. Jesus answered, and said unto him, if a Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him, *Joh.* 14. 18, 23.

Q. *Was this an Inward Coming?*

A. At that Day ye shall know, that I am in my Father, and ye in me, and I in you, *Joh.* 14. 20.

Q. *But it would seem this was even practised by the Church of* Corinth, *after Christ was come inwardly; Was it so that there were certain Appointments positively commanded, yea, and Zealously and Conscientiously practised by the Saints of Old, which were not of perpetual Con-*

Continuance, nor yet now needful to be practiſed in the Church?

A. If then your Lord and Maſter have waſhed your Feet, ye alſo ought to waſh one another's Feet; For I have given you an Example, that ye ſhould do as I have done to you *Joh.* 13. 14, 15.

For it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater Burden then theſe neceſſary Things, that ye abſtain from Meats offered to Idols, and from Blood, and from Things ſtrangled, and from Fornication; from which if ye keep your ſelves, ye ſhall do well; farewell, *Acts* 15. 28, 29.

Is any man ſick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord, *Jam.* 5. 14.

Q. *Theſe Commands are no leſs poſitive then the other, yea, ſome of them are aſſerted as the very Senſe of the Holy Ghoſt, as no leſs neceſſary then abſtaining from Fornication; and yet the Generality of* Proteſtants *have laid them aſide, as not of perpetual Continuance: But what other Scriptures are there, to ſhew that it is not neceſſary, that of Bread and Wine to Continue?*

A. For the Kingdom of God is not Meat

and Drink; but Righteousness, and Peace, and Joy in the Holy Ghost, *Rom.* 14. 17.

Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Dayes: Wherefore if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances (touch not, taste not, handle not, which all are to perish with the Using) after the Commandments and Doctrines of Men? *Col.* 2. 16, 20, 21, 22.

Q. *These Scriptures are very plain, and say as much for the abolishing of this, as to any Necessity, as ought can be alledged for the former: But what is the Bread then wherewith the Saints are to be nourished?*

A. Then Jesus said unto them, Verily, verily, I say unto you, *Moses* gave you not that Bread from Heaven; but my Father giveth you the True Bread from Heaven; for the Bread of God is he which comes down from Heaven, and giveth Life unto the World. Then said they unto him, Lord, evermore give us this Bread? And Jesus said unto them, I am the Bread of Life; he that cometh to me, shall never Hunger; and he that believeth on me shall never Thirst. I am that Bread of Life:

Your

Your Fathers did eat Manna in the Wilderneſs, and are Dead; This is the Bread which cometh down from Heaven, that a man may eat thereof, and not dye. I am the Living Bread which came down from Heaven; If any man eat of this Bread, he ſhall live forever: and the Bread that I will give him, is my Fleſh, which I will give for the Life of the World. The *Jews* therefore ſtrove amongſt themſelves, ſaying, How can this man give us his Fleſh to eat? Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you: Whoſo eateth my Fleſh, and drinketh my Blood, hath Eternal Life, and I will raiſe him up at the Laſt Day; For my Fleſh is Meat indeed, and my Blood is Drink indeed. He that eateth my Fleſh and drinketh my Blood, dwelleth in me, and I in him. As the Living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me. This is that Bread which came down from Heaven; not as your Fathers did eat Manna, & are dead: He that eateth of this Bread ſhall live forever, *John* 6. 32, 33, 34, 35, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58.

CHAP. XII.

Concerning the *Life of a Christian* in general, *what* and *how* it ought to be in this World.

Question, WHat is True RELIGION?

A. Pure Religion and Undefiled is this, To visit the Fatherless and the Widdow in their Affliction, and to keep himself unspotted from the World, *Jam.* 1. 27.

Q. What is required of man?

A. He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God? *Michah* 6. 8.

But to this man will I look, even to him that is pure, and of a contrite Spirit, and trembles at my Word, *Isa.* 66. 2.

Q. Doth God then require People to be Quakers, *to tremble at his Word? was there any such among the Saints of old?*

A. Then were assembled unto me every one that trembled at the Words of the God of *Israel*, *Ezra* 9. 4. Now

Now therefore let us make a Covenant with our God, to put away all the Wives, and such as are born of them, according to the Counsel of my Lord; and of those that tremble at the Commandment of our God, *Ezra* 10. 3.

Q. It seems Ezra *loved well, and had a high Esteem of* Quakers, *since he would have their Counsel followed: Do any other of the Prophets point out* Quakers *or* Tremblers, *as God's People?*

A Hear the Word of the Lord, ye that tremble at his Word: Your Brethren that hated you, that cast you out for my Names sake, said, Let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed, *Isa.* 66. 5.

And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the Good that I do unto them; and they shall fear and tremble, for all the Goodness and for all the Prosperity that I procure unto it, *Jer.* 33. 9.

Q. The Prophets promise good Things there to Quakers; *what becometh of these that tremble not, and are not such?*

A. Hear now this, O foolish People! and without Understanding, which have Eyes, and see not, which have Ears, and hear not,

fear ye not me? ſaith the Lord; will ye not tremble at my Preſence? &c. *Jer.* 5.21,22.

Q. *Are then all God's Children* Quakers? *and are we commanded to quake or tremble, in order to our Salvation, both under the Law, and now under the Goſpel?*

A. Serve the Lord with Fear, and rejoyce with Trembling, *Pſal.* 2. 11.

I make a Decree, that in every Dominion of my Kingdom, Men fear and tremble before the God of *Daniel*; for he is the living God, and ſtedfaſt forever, *Dan.* 6. 26.

Work out your own Salvation with Fear and Trembling, *Phil.* 2. 12.

Q. *What be the chief Commandments?*

A. Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind: This is the firſt and great Commandment, and the ſecond is like unto it; Thou ſhalt love thy Neighbour as thy ſelf: On theſe two Commandments hang all the Law and Prophets, *Mat.* 22. 37, 38, 39, 40.

Q. *What ought a* Chriſtian *to ſeek after in the firſt Place?*

A. Seek ye firſt the Kingdom of God and his Righteouſneſs, and all theſe Things ſhall be added unto you, *Mat.* 6. 33.

Q. *How ought* Chriſtians *to behave themſelves in this World?*

A. But

A. But this I ſay, Brethren, the Time is ſhort: It remaineth, That both they that have Wives be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not; and they that uſe this World, as not abuſing it; for the Faſhion of this World paſſeth away, 1 *Cor.* 7. 29, 30, 31.

Q. What ſaith the Apoſtle Paul *further, as that which is fit for* Chriſtian *Men and Women to be found in?*

A. I will therefore, that Men pray every where, lifting up holy Hands with out Wrath & Doubting: In like Manner alſo, that Women adorn themſelves in modeſt Apparel, with Shamefaſtneſs and Sobriety; not with broidered Hair, or Gold, or Pearles, or coſtly Array; but (which becometh Women profeſſing Godlineſs) with good Works, 1 *Tim.* 2. 8, 9, 10.

Q. I obſerve, the Apoſtle is much againſt the Vanity and Superfluity of Cloathes among Chriſtians; *what ſaith* Peter *to this?*

A. Whoſe Adorning, let it not be that outward Adorning of plating the Hair, of wearing of Gold, or of putting on of Apparel: But let it be the hidden Men of the Heart, in that which is not corruptible; even, the Ornament

nament of a meek, quiet Spirit, which is in the Sight of God of great Price, 1 *Pet.* 3. 3, 4.

Q. The Apoſtle is very plain there; but what ſaith the Scripture, as to Reſpect of Perſons among Chriſtians?

A. My Brethren, have not the Faith of our Lord Jeſus Chriſt, the Lord of Glory, with Reſpect of perſons: for if there come unto your Aſſembly a Man with a Gold Ring in goodly Apparel; and there come in alſo a poor Man in vile Rayment; but ye have Reſpect to him that weareth the gay Clothing, and ſay unto him, ſit thou here in a good Place; and ſay to the poor, ſtand thou there, or ſit here under my Foot-ſtool: Are you not then partial in your ſelves, and are become Judges of evil Thoughts? Hearken my beloved Brethren; hath not God choſen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promiſed to them that love him; but ye have deſpiſed the poor. Do not rich Men oppreſs you, and draw you before the Judgment-Seat? Do they not blaſpheme that worthy Name by the which ye are called? If ye fulfil the royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf, ye do well; but if we have Reſpect to Perſons, ye commit Sin, and are con-

convinced of the Law as Tranſgreſſors, *Jam.* 2. 1, 2, 3, 4, 5, 6, 7, 8, 9.

Q. Though that be indeed ſufficient to reprove the different Rancks among Chriſtians *upon the Account of Riches or Birth; yet is there not a relative Reſpect among* Chriſtians, *as betwixt Maſter and Servant: what Admonitions gives the Apoſtle in this Caſe?*

A. Servants be obedient to them that are your Maſters, according to the Fleſh, with Fear and Trembling, in Singleneſs of your Heart, as unto Chriſt, not with Eye-Service, as Men-Pleaſers; but as the Servants of Chriſt, doing the Will of God from the Heart; with Good-will doing Service, as to the Lord, and not to Men; knowing that whatſoever good Thing any Man doth, the ſame ſhall he receive of the Lord, whether, he be bond or free. And ye Maſters, do the ſame Things unto them, forbearing Threatning, knowing that your Maſter alſo is in Heaven; neither is there Reſpect of Perſons with him, *Epheſ.* 6. 5, 6, 7, 8, 9.

Servants, obey in all things your Maſters, according to the Fleſh; not with Eye Service, as Men-Pleaſers, but in Singleneſs of Heart, fearing God: And whatſoever ye do, do it heartily, as to the Lord, and not unto Men, know-

knowing, that of the Lord ye ſhall receive the Reward of the Inheritance; for ye ſerve the Lord Chriſt: But he that doth Wrong ſhall receive for the Wrong which he hath done; and there is no Reſpect of Perſons, *Col.* 3. 22, 23, 24, 25.

Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven, *Col.* 4. 1.

Let as many Servants as are under the Yoak count their own Maſters worthy of all Honour, that the Name of God and his Doctrine be not blaſphemed: And they that have believing Maſters, let them not deſpiſe them, becauſe they are Brethren; but rather do them Service, becauſe they are faithful and beloved, Partakers of the Benefit; theſe Things teach and exhort, 1 *Tim.* 6. 1, 2.

Exhort Servants to be obedient unto their own Maſters, and to pleaſe them well in all Things; not anſwering again, not purloining; but ſhewing all good Fidelity, that they may adorn the Doctrine of God in all Things, *Tit.* 2. 9, 10.

Servants, be ſubject to your Maſters with all Fear, not only to the good and gentile, but alſo to the froward; for this is Thank-worthy, if a Man for Conſcience toward God endure

endure Griefs, ſuffering wrongfully: For what Glory is it, if when ye be buffeted for your Faults, ye ſhall take it patiently; but if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an Example, that ye ſhould follow his Steps, 1 *Pet.* 2. 18. 19, 20, 21.

Q. *What good Admonitions gives the Scripture as to the Relation betwixt Parents and Children?*

A. Children, obey your Parents in the Lord; for this is right: honour thy Father and thy Mother (which is the firſt Commandment with Promiſe) that it may be well with thee, and thou may'ſt live long on the Earth. And ye Fathers, provoke not your Children to Wrath; but bring them up in the Nurture and Admonition of the Lord, *Epheſ.* 6. 1, 2, 3, 4.

Children, obey your Parents in all Things; for this is well-pleaſing unto the Lord. Fathers provoke not your Children to Anger, leſt they be diſcouraged, *Col.* 3. 20, 21.

Q. *What between Husbands and Wives?*

A. Wives, ſubmit your ſelves unto your own Husbands, as unto the Lord; for the Husband is the Head of the Wife, even as Chriſt

Christ is the Head of the Church, and he is the Saviour of the Body: Therefore as the Church is subject unto Christ; so let the Wives be to their own Husbands in every thing. Husbands, love your Wives; even as Christ loved the Church, and gave himself for it, so ought men to love their Wives as their own Bodies: he that loveth his Wife, loveth himself; for this Cause shall a Man leave his Father & Mother, and shall be joyned unto his Wife, and they two shall be one Flesh: Nevertheless, let every one of you in particular so love his Wife, even as himself; and the Wife see that she reverence her Husband, *Eph.* 5. 22, 23, 24, 25, 28, 31, 33.

Husbands, love your Wives, and be not bitter against them, *Col.* 3. 19.

Likewise ye Wives, be subject to your own Husbands, that if any obey not the word, they also may without the word be won by the Conversation of the Wives, while they behold your Chast Conversation coupled with Fear. Likewise, ye Husbands, dwell with them according to Knowledge, giving Honour unto the Wife, as unto the weaker Vessel, and as being Heirs together of the Grace of Life, that your Prayers be not hindred, 1 *Pet.* 3. 1, 2, 7.

Q. *What is the Armour of a true* Christian? *and wherewith ought he to wrestle?*

A. Put

A. Put on the whole Armour of God, that ye may be able to ſtand againſt the Wiles of the Devil; for we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places; wherefore take unto you the whole Armour of God, that ye may be able to withſtand in the evil Day, and having done all, to ſtand. Stand therefore, having your Loins girt about with Truth, and having on the Breaſt-plate of Righteouſneſs, and your Feet ſhod with the Preparation of the Goſpel of Peace; above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked One; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God, *Epheſ.* 6. 11, 12, 13, 14, 15, 16, 17.

Q. *What are* Chriſtians *Weapons? and for what End?*

A. For though we walk in the Fleſh, we do not war after the Fleſh; for the Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of ſtrong Holds, caſting down Imaginations and every high Thing, that exalteth it ſelf againſt the Knowledge of God; and bringing into Captivity

tivity every Thought to the Obedience of Christ, 2 *Cor.* 10. 3, 4, 5.

Q. *Ought Strife and Envy to be among* Christians?

A. VVho is a wise Man, and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of VViſdom: but if ye have bitter Envying and Strife in your Hearts, glory not, and lye not against the Truth: This VViſdom descendeth not from above; but is Earthly, Sensual, Deviliſh; for where Envying and Strife is, there is Confusion and every evil VVork: but the VViſdom that is from above is first pure, then peaceable and easie to be intreated, full of Mercy and good Fruits, without Partiality and without Hypocrisie: And the Fruit of Righteousness is sown in Peace of them that make Peace, *Jam.* 3. 13, 14, 15, 16, 17, 18.

Ought Wars to be among Christians? *from whence proceed they?*

A. From whence come Wars & Fightings among you? Come they not hence, even from your Lusts, that war in your Members: Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not, *Jam.* 4. 1, 2.

Q. *What*

Q. What ſaith Chriſt, even of Defenſive War?

A. But I ſay unto you, that ye reſiſt not Evil; but whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo, *Mat.* 5. 39.

But I ſay unto you which hear, Love your Enemies; do Good to them which hate you; bleſs them that curſe you, and pray for them which deſpightfully uſe you; and unto him that ſmiteth thee on the one Cheek, offer alſo the other; and him that taketh away thy Cloak, forbid not to take thy Coat alſo, *Luke* 6. 27,28,29.

Q. What ſay the Apoſtles?

A. Recompenſe to no man Evil for Evil, *Rom.* 12. 17.

Not rendring Evil for Evil, or Railing for Railing; but contrary-wiſe, Bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a Bleſſing, 1 *Pet.* 3. 9.

See that none render Evil for Evil unto any Man; but ever follow that which is Good, both among your ſelves, and to all men, 1 *Theſ.* 5. 15.

Q. It was lawful of old to Swear; and an Oath for Confirmation was to them an End of all Strife: Is it not Lawful for Chriſtians *alſo to Swear?*

A. Again, ye have heard, that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf; but ſhalt perform unto the Lord thine Oathes: But I ſay unto you, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Foot-ſtool; neither by *Jeruſalem*, for it is the City of the great King; neither ſhalt thou ſwear by thy Head, becauſe thou canſt not make one Hair white or black; but let your Communication be Yea, Yea; Nay, Nay; for whatſoever is more then theſe cometh of Evil, *Mat.* 5. 33, 34, 35, 36, 37.

But above all things, my Brethren, ſwear not, neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay, leſt ye fall into Condemnation, *Jam.* 5. 12.

Q. *Is it fit for* Chriſtians *or Believers to receive Carnal and Worldly Honour one from another?*

A. How can ye believe which receive Honour one of another, and ſeek not the Honour that cometh from God only, *John* 5. 44.

Q. *Doth God allow us to give flattering Titles to Men?*

A. Let me not, I pray you, accept any Man's Perſon: neither let me give flattering Titles.

Titles unto Man; for I know not to give flattering Titles, in ſo doing my Maker would ſoon take me away, *Job* 32. 21, 22.

Q. *What ſhould we ſay to ſuch as quarrel us for ſpeaking proper ſound Words, as* Thou *to One,* You *to Many; which is Chriſt's and the Saints Language in the Scripture?*

A. If any man teach otherwiſe, and conſent not to wholeſom Words, even the Words of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs, he is proud; knowing nothing, but doting about Queſtions and Strife of Words, whereof cometh Envy, Strife, Railings, Evil Surmiſings, 1 *Tim.* 6. 3, 4.

Hold faſt the Form of ſound Words, which thou haſt heard of me in Faith & Love, which is in Chriſt Jeſus, 2 *Tim.* 1. 13.

Q. *What is the great Commandment given by Chriſt to his Diſciples, as that which even declareth them to be ſuch, and is alſo preſſed by his Apoſtles?*

A. A new Commandment I give unto you, that ye love one another, as I have loved you, that ye alſo love one another: by this ſhall all men know that ye are my Diſciples, if ye have Love to one another. This is my Commandment, that ye Love one another, as I have loved you: Theſe things I command you

that ye love one another, *Joh.* 13. 34,35. & 15. 12,17.

Be ye therefore Followers of God, as dear Children; and walk in Love, as Christ also hath loved us, and hath given himself for us an Offering and a Sacrifice to God, for a sweet smelling Savour, *Ephes.* 5. 1,2.

If any man say, I love God, and hateth his Brother, he is a Lyar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he who loveth God, loveth his Brother also, 1 *John* 4. 20,21.

Q. Is Humility very needful to Christians? *what like must we be ere we can enter the Kingdom?*

A. And said, Verely, verely, I say unto you, Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven; whosoever therefore shall Humble himself as this little Child, the same is greatest in the Kingdom of Heaven, *Mat.* 18. 3,4.

Q. Ought Christians *to lord over one another? what Rule giveth Christ in this Case?*

A. But Jesus call'd them unto him, and said, Ye know that the Princes of the *Gentiles* exercise Dominion over them; and they that are

are great, exerciſe Authority upon them: but it ſhall not be ſo among you; but whoſoever will be great among you, let him be your Miniſter; and whoſoever will be chief among you, let him be your Servant, even as the Son of Man came not to be miniſtred unto, but to miniſter, and to give his Life a Ranſom for many, *Mat.* 20. 25,26,27,28.

Q. How then are Chriſtians *in this World?*

A. Behold, I ſend you forth as Sheep in the midſt of Wolves; be ye therefore wiſe as Serpents, and harmleſs as Doves, *Mat.* 10. 16.

Go your wayes; behold I ſend you forth as Lambs among Wolves, *Luke* 10. 3.

Q. Are we then to expect Afflictions and Perſecution here?

A. And ye ſhall be hated of all men for my Names ſake; but he that endureth to the End ſhall be ſaved, *Mat.* 10. 22. *Mark* 13. 13.

And ye ſhall be hated of all men for my Names ſake, *Luke* 21. 17.

If the World hate you, ye know that it hated me before it hated you: if ye were of the World, the World would love his own; but becauſe ye are not of the World, but I have choſen you out of the World, therefore the World hateth you, *John* 15. 18,19.

Theſe things I have ſpoaken unto you, that in me ye might have Peace; in the World

ye ſhall have Tribulation; but be of good Cheer, I have overcome the World, *John* 16. 33.

And all that will live godly in Chriſt Jeſus ſhall ſuffer Perſecution, 2 *Tim.* 3. 12.

Q. *Ought we then to fear Perſecution?*

A. Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him who is able to deſtroy both Soul and Body in Hell, *Mat.* 10. 28.

And I ſay unto you, my Friends, be not afraid of them that kill the Body, and after that have no more that they can do: But I will fore-warn you whom ye ſhall fear; fear him which after he hath killed, hath Power to caſt into Hell; yea, I ſay unto you, fear him, *Luke* 12. 4, 5.

Q. *What Advantage is to them that ſuffer Perſecution cheerfully, and Hazard to them that ſhun it?*

A. Bleſſed are they which are perſecuted for Righteouſneſs ſake; for theirs is the Kingdom of Heaven, *Mat.* 5. 10.

But if ye ſuffer for Righteouſneſs ſake, happy are ye; and be not afraid of their Terror, neither be troubled, 1 *Pet.* 3. 14.

Whoſoever therefore ſhall confeſs me before Men, him will I confeſs alſo before my Father which is in Heaven; but whoſoever ſhall de-

ny

ny me before Men, him will I alſo deny before my Father which is in Heaven: He that loveth Father or Mother more then me, is not worthy of me; and he that taketh not his Croſs, and followeth after me, is not worthy of me: He that findeth his Life ſhall looſe it; and he that looſeth his Life for my ſake ſhall find it, *Mat.* 10. 32, 33, 37, 38, 39.

Alſo I ſay unto you, Whoſoever ſhall confeſs me before Men, him ſhall the Son of Man alſo confeſs before the Angels of God; but he that denys me before Men, ſhall be deny'd before the Angels of God, *Luke* 12. 8, 9.

Then ſaid Jeſus unto his Diſciples, If any Man will come after me, let him deny himſelf, and take up his Croſs, and follow me; for whoſoever will ſave his Life ſhall looſe it, and whoſoever will looſe his Life for my ſake ſhall find it, *Mat.* 16. 24, 25.

If we ſuffer, we ſhall alſo reign with him; if we deny him, he alſo will deny us, 2 *Tim.* 2. 12.

If any come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Siſters; yea, and his own Life, he cannot be my Diſciple, *Luke* 14. 26.

And he ſaid to them all, If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me; for

whoſoever will ſave his Life ſhall looſe it; but whoſoever will looſe his Life for my ſake, the ſame ſhall ſave it, *Luke* 9.23,24.

And when he had called the People to him, with his Diſciples alſo, he ſaid unto them, whoſoever will come after me, let him deny himſelf, & take up his Croſs, & follow me; for whoſoever will ſave his Life ſhall looſe it; but whoſoever ſhall looſe his Life for my ſake and the Goſpel, the ſame ſhall ſave it, *Mark* 8.34,35.

Q. *There is nothing more certain, according to theſe Scriptures, then that* Chriſtians *muſt ſuffer Perſecution in this World, even in their Perſons and Eſtates; But ſhall they not alſo ſuffer in their Good Names, in being accounted Blaſphemers, Hereticks and Deceivers?*

A. The Diſciple is not above his Maſter, nor the Servant above his Lord; It is enough for the Diſciple that he be as his Maſter, and the Servant, as his Lord: If they have called the Maſter of the Houſe *Beelzebub*, how much more ſhall they call them of his Houſhould? *Mat.* 10. 24,25.

Bleſſed are ye when Men ſhall revile you, and Perſecute you, and ſhall ſay all manner of Evil againſt you falſly for my ſake, *Mat.* 5.11.

Then they ſuborned men, which ſaid, We have heard him ſpeak Blaſphemous Words againſt *Moſes* and againſt God: And they ſtirred

ſtirred up the People, and the Elders, and the Scribes, and came upon him and caught him, and brought him to the Council, *Acts* 6. 11, 12.

And when they found them not, they drew *Jaſon* and certain Brethren unto the Rulers of the City, crying, Theſe that have turn'd the World upſide down, are come hither alſo, *Acts* 17. 6.

But this I confeſs unto thee, that after the Way which they call Hereſie, ſo worſhip I the God of my Fathers, believing all things which are written in the Law and the Prophets, *Acts* 24. 14.

Being defamed, we entreat: we are made as the Filth of the World, and are the Off-ſcouring of all things unto this Day, 1 *Cor.* 4. 13.

By Honour and Diſhonour, by Evil Report and Good Report, as Deceivers, and yet true, 2 *Cor.* 6. 8.

Q. It is eaſily apparent from what is mentioned, that Chriſtians *are to expect Perſecution and Tribulation; and that they are always the Sheep, and never the Wolves; the Perſecuted, and never the Perſecutors; the Afflicted, and not the Afflicters; the Reproached, and not the Reproachers: Is it not fit then that* Chriſtians *be ſo far from perſecuting others, that they*

ought

ought to pray for the Perſecutors? is this Chriſt's Command?

A. But I ſay unto you, Love your Enemies; Bleſs them that Curſe you, do Good to them that hate you, & Pray for them which deſpightfully uſe you & perſecute you, *Ma.* 5.44.

Q. *Was this Chriſt's own Practice?*

A. Then ſaid Jeſus, Father, forgive them; for they know not what they do, &c. *Luk.* 23.34.

Q. *Is Chriſt herein to be our Example?*

A. For even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an Example, that ye ſhould follow his Steps, who did no Sin, neither was Guile found in his Mouth; who when he was reviled, reviled not again; when he ſuffer'd, he threatned not, but committed himſelf unto him that judgeth righteouſly, 1 *Pet.* 2. 21, 22, 23.

Q. *Is there an Inſtance of any Saint in Scripture, who follow'd his Example herein?*

A. And he kneeled down, and cryed with a loud Voice, Lord, Lay not this Sin to their Charge, &c. *Acts* 7. 60.

Q. *It appears by all theſe Scriptures, that* Chriſtianity *conſiſteth in the Exerciſe of Fear and Trembling, Humility, Patience and Self-Denyal; What ought we then to think of ſuch who place much of their Religion in abſtaining from Marriage, and certain Meats; Worſhip-*

ping

ping of Angels, and other ſuch Acts of voluntary Humility?

A. Now the Spirit ſpeaketh expreſly, That in the latter Times ſome ſhall depart from the Faith, giving heed to Seducing Spirits and Doctrines of Devils, ſpeaking Lyes in Hypocriſie; having their Conſcience ſeared as with a Hot Iron, forbidding to Marry, and commanding to abſtain from Meats, which God hath created to be received with Thankſgiving of them which believe and know the Truth, 1 *Tim.* 4. 1,2,3.

Let no man beguile you of your Reward in a voluntary Humility, and worſhipping of Angels, intruding into theſe things which he hath not ſeen, vainly puft up by his Fleſhly Mind, *Col.* 2. 18.

CHAP. XIII.

Concerning *Magiſtracy.*

Queſtion. WHat *is the Duty of a Magiſtrate?*

A. The God of *Iſrael* ſaid, the Rock of *Iſrael*

Israel ſpake to me; he that Ruleth over men muſt be Juſt, Ruling in the Fear of God, 2 *Sam.* 23. 3.

Q. What do the Scriptures ſpeak of the Duty of ſuch as are under Authority?

A. Let every Soul be ſubject to the Higher Powers; for there is no Power but of God: the Powers that be, are ordained of God; Whoſoever therefore reſiſts the Power, reſiſts the Ordinance of God; & they that reſiſt ſhall receive to themſelves Damnation: For Rulers are not a Terror to Good Works, but to the Evil. Wilt thou then not be afraid of the Power, Do that which is Good, and thou ſhalt have Praiſe of the ſame; for he is the Miniſter of God to thee for Good: But, if thou do that which is Evil, be afraid; for he beareth not the Sword in vain; for he is the Miniſter of God; a Revenger, to execute Wrath upon him that doth Evil. Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake, *Rom.* 13. 1, 2, 3, 4, 5.

Submit your ſelves to every Ordinance of Man for the Lord's ſake, whether it be to the King, as Supream; or unto Governours, as unto them that are ſent by him, for the Puniſhment of Evil-Doers, and for the Praiſe of them that do well; for ſo is the Will of God, that

that with Well-doing ye may put to Silence the Ignorance of Fooliſh Men, 1 *Pet.* 2. 13,14,15.

Q. Ought Tribute to be paid to them?

A. For, for this Cauſe pay we Tribute alſo; for they are God's Miniſters, attending continually upon this very thing: Render therefore to all their Dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour, *Rom.* 13. 6,7.

Then ſaith he unto them, Render therefore unto *Caſar* the things which are *Caſar's*, and unto God the things that are God's, *Mat.* 22. 21.

Q. Are we obliged to obey Magiſtrates in ſuch things, as we are perſwaded in our Minds are contrary to the Commands of Chriſt?

A. And they called them, and commanded them not to ſpeak at all, nor teach in the Name of Jeſus: But *Peter* and *John* anſwered and ſaid unto them, Whether it be right in the Sight of God, to hearken unto you more then unto God, judge ye; for we cannot but ſpeak the things which we have ſeen & heard, *Acts* 4. 18,19,20.

And when they had brought them, they ſet them before the Council, and the High-Prieſt asked them, ſaying, Did not we ſtraightly command

command you, that ye ſhould not teach in this Name? And behold, ye have filled *Jeruſalem* with your Doctrine, and intend to bring this Man's Blood upon us: Then *Peter* and the other Apoſtles anſwer'd, and ſaid, We ought to obey God rather then Men, *Act.* 5. 27, 28, 29.

Q. *What ought to be Magiſtrates Behaviour in ſuch Caſes according to the Counſel of wiſe* Gamaliel?

A. Then ſtood there up one in the Council, a *Phariſee*, named *Gamaliel*, a Doctor of Law, had in Reputation among the People, and commanded to put the Apoſtles forth a little ſpace, and ſaid unto them, Ye men of *Iſrael*, take heed to your ſelves what ye intend to do as touching theſe men: And now I ſay unto you, Refrain from theſe men, and let them alone; for if this Counſel or this Work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, leſt happily ye be found even to fight againſt God, *Acts* 5. 34, 35, 38, 39.

Q. *What Command giveth Chriſt to his People under the Goſpel in relation to this matter? How doth he hold forth their Duty under the Parable of Tares?*

A. So the Servants of the Houſhold came, and ſaid unto him, Sir, Didſt thou not ſow good Seed in thy Field? from whence then hath

hath it Tares? He ſaid unto them, An Enemy hath done this. The Servant ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay, leſt while ye gather up the Tares, ye root up alſo the Wheat with them, *Mat.* 13. 27, 28, 29.

Q. *Doth he explain theſe Tares of the Wicked, whom the Godly muſt not take upon them to cut off, leſt through Miſtake they hurt the Good, but leave it to God, to do it by his Angels?*

A. The Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the Children of the Wicked One; the Enemy that ſowed them is the Devil; the Harveſt is the End of the World; and the Reapers are the Angels: As therefore the Tares are gathered and burnt in the Fire, ſo ſhall it be in the End of this World; The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do Iniquity, *Mat.* 13. 38, 39, 40, 41.

CHAP.

CHAP. XIV.

Concerning the *Reſurrection.*

Queſtion. WHat ſaith the Scripture of the Reſurrection of the Dead?

A. And have Hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt, *Acts* 24. 15.

Q. *To what different End ſhall the Good be raiſed from the Bad; and how are they thereunto reſerved?*

A. Marvel not at this; for the Hour is coming, in the which all that are in the Graves ſhall hear his Voice, and ſhall come forth: they that have done Good, unto the Reſurrection of Life; and they that have done Evil, unto the Reſurrection of Condemnation, *John* 5. 28,29.

But the Heavens and the Earth, which are now, by the ſame Word are kept in ſtore, reſerv'd unto Fire againſt the Day of Judgment, and Perdition of Ungodly Men, 2 *Pet.* 3. 7.

Q. *What*

Q. *What muſt be anſwered to ſuch as ask, How the Dead are raiſed? and with what Body?*

A. Thou Fool, that which thou ſoweſt is not quickned except it dye: and that which thou ſoweſt, thou ſoweſt not that Body that ſhall be; but bare Grain, it may chance of VVheat, or ſome other Grain: But God giveth it a Body as it hath pleaſed him, and to every Seed his own Body. All Fleſh is not the ſame Fleſh; but there is one kind of Fleſh of Men, another Fleſh of Beaſts, another of Fiſhes and another of Birds: there are alſo Celeſtial Bodies, and Bodies Terreſtrial; but the Glory of the Celeſtial is one, and the Glory of the Terreſtrial is another: there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one Star differs from another Star in Glory; ſo alſo is the Reſurrection of the Dead; it is ſown in Corruption, it is raiſed in Incorruption; it is ſown in Diſhonour, it is raiſed in Glory; it is ſown in VVeakneſs, it is raiſed in Power; it is ſown a Natural Body, it is raiſed a Spiritual Body: There is a Natural Body, and there is a Spiritual Body, 1 *Cor.* 15. 36, 37, 38, 39, 40, 41, 42, 43, 44.

Q. *The Apoſtle ſeems to be very poſitive, that it is not that Natural Body, which we*

now have, that ſhall riſe; but a Spiritual Body?

A. Now this I ſay, Brethren, That Fleſh & Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption. Behold, I ſhew you a Myſtery, We ſhall not all ſleep; but we ſhall all be changed in a Moment, in the Twinkling of an Eye, at the Laſt Trump (for the Trumpet ſhall ſound) and the Dead ſhall be raiſed incorruptible, and we ſhall be changed: For, this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality; So when this Corruptible ſhall have put on Incorruption, and this Mortal ſhall have put on Immortality, then ſhall be brought to paſs the Saying that is written, Death is ſwallowed up in Victory; O Death, where is thy Sting? O Grave, where is thy Victory? 1 *Cor.* 15. 50, 51, 52, 53, 54, 55.

CHAP. XV.

CHAP. XV.

A Short *Introduction* to the *Confeſſion of* FAITH.

HAving thus largely and evidently performed the chief Part of that which I promiſed in this Treatiſe, in giving a full Account of our Principles in plain Scripture-words; and alſo anſwering by the Scriptures the chief and main Objections made againſt us, I come to a Confeſſion of Faith, *in which I ſhall not be ſo large, for that I judge it not convenient to make an Inter-repetition of all the Scriptures before-mentioned, which, if needful, the Reader may eaſily obſerve were not very difficult to do: But whereas a* Confeſſion of Faith *calleth rather for an Affirmative Account of one's own Faith, then for the Solution of Objections, or any thing of Debate in a Diſcurſive Way, which is both more properly and pertinently performed in a* Catechiſm, *therefore I have here only done ſo. I am neceſſitate ſometimes to intermix ſome words for coherence of the Matter, as ſometimes* (And)

and ſometimes (Therefore) *and the like; but not ſuch as any ingenuous Perſon can affirm, do add to the Matter, or that may any wiſe juſtly be reckon'd a Comment or Meaning, and therefore to avoid the Cenſure of the moſt Curious Carping Critiks; theſe are marked with a different Character. Likewiſe, unleſs I ſhould have ridiculouſly offered to publiſh incongruous Grammar, there was a true Need ſometimes to change the Mood and Perſon of a Verb; in all which places, whoſoever will look to the words, ſhall find it is done upon no Deſign to alter any whit the naked import of them: as for inſtance; where Chriſt ſayes,* I am the Light of the World; *were it proper for me to write thus,* I am the Light, &c? *Or can it be reckoned any whit contradicting of my Purpoſe or Promiſe to write,* Chriſt is the Light, *where the firſt Perſon is changed to the third? Alſo, ſometimes I expreſs things which are neceſſarily underſtood, as when any of the Apoſtles ſay* We, *there inſtead of* We, *I write* Apoſtles; *and where they ſay* You, *ſpeaking to the Saints, there I mention* Saints *inſtead of it: for the Connexion of the Sentence ſometimes requires it; as in the firſt Article, in mentioning that of* 1 Joh. 1. 5. *concerning God's being Light, and in ſuch like Caſes, which I know no impartial Reader would have*

quar-

quarrelled, though wanting this Apology, which I judged meet to premiſe, knowing there is a Generation, who when they cannot find any real or ſubſtantial Ground againſt Truth & its Followers, will be cavilling at ſuch little Nicities, therefore ſuch may ſee this Objection is obviated.

CHAP. XVI.

A Confeſsion of Faith,

Containing XXIII. *Articles.*

ARTICLE I.

Concerning GOD, and the True and Saving *Knowledge* of him.

THere *is* one God (*a*) *Who* is a Spirit (*b*) *And* This is the Meſſage which the *Apoſtles heard* of him, and declared unto the *Saints*, That he is Light, and in him is no Darkneſs at all (*c*) There are Three that bear Record in Heaven, the Father, the Son,

a Epheſ. 4 6. 1 Cor. 8. 4, 6.
b Joh. 4. 24.
c 1 Joh. 1. 5.

Son, and the Holy Ghoſt, and
d 1 Joh. 5. 7. theſe Three are One (*d*) The Father is in the Son, and the Son is in the Father (*e*) No man knoweth the Son, but the Father; neither knoweth any man the Father,
e John 10 38. & 14. 10, 11. & 5. 26. but the Son, and he to whomſoever the Son will reveal him (*f*) The
f Mat. 11. 27. Luke 10. 24. Spirit ſearcheth all things, yea, the deep things of God (*g*) For the Things of God knoweth no man
g 1 Cor. 2. 10. but the Spirit of God: Now the *Saints* have received not the Spirit of the World, but the Spirit which is of God, that *they might* know the things which are freely given *them* of God (*h*) For the Com-
h 1 Cor. 2. 11, 12. forter, which is the Holy Ghoſt, whom the Father ſends in *Chriſt's* Name, he teacheth them all things,
i Joh. 14. 26. and bringth all things to their Remembrance (*i*)

ART.

ARTICLE II.

Concerning the *Guide* and *Rule* of *Chriſtians.*

CHriſt *pray'd* to the Father, and he *gave* the *Saints* another Comforter, that *was* to abide with *them* forever, even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, nor knoweth him; but the *Saints* know him; for he dwelleth with *them*, and is to be in *them* (*k*) Now if any man have not the Spirit of Chriſt, he is none of his: For, as many as are led by the Spirit of God, they are the Sons of God (*l*) For this is the Covenant that *God hath made* with the Houſe of Iſrael, *he hath* put his Laws in their Mind, & writ them in their Hearts; and they are all taught of God (*m*) *And* the Anointing, which *they* have received of him, abideth in them;

k Joh. 14. 16, 17.

l Rom. 8. 9, 14.

m Heb. 8. 10, 11.

them; and *they* need not that any man teach *them*, but as the ſame Anointing teacheth *them* of all things, and is Truth, and is no Lye (*n*)

(*n*) 1 John 2. 27.

ARTICLE III.

Concerning the *Scriptures*.

WHatſoever things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures, might have Hope (*o*) Which are able to make wiſe unto Salvation through Faith, which is in Chriſt Jeſus: All Scripture *being* given by Inſpiration of God, and is profitable for Doctrine for Reproof, for Inſtruction in Righteouſneſs, that the Man of God may be Perfect, throughly furniſhed unto all Good Works (*p*) No Prophecy of the Scripture is of any private Interpretation;

(*o*) Rom. 15. 4.

(*p*) 2 Tim. 3. 15, 16, 17.

pretation; for the Prophecy came not in old time by the Will of man, but Holy Men of God ſpake as they were moved by the Holy Ghoſt (*q*)

q 2 Pet 1. 20,21.

ARTICLE IV.

Concerning the *Divinity of Chriſt*, and his *Being* from the Beginning.

IN the Beginning was the Word, and the Word was with God, and the Word was God; the ſame was in the Beginning with God: All things were made by him; and without him was not any thing made that was made (*r*) Whoſe Goings forth have been from of old, from Everlaſting (*s*) *For* God created all things by Jeſus Chriſt (*t*) Who being in the Form of God, thought it no Robbery to be equal with God (*u*) And his Name is called Wonderful, Counſellor, the Mighty

r John 1. 1,2,3.

s Mic. 5.2.

t Eph. 3.9.

u Phil. 2. 6.

Mighty God, the Everlasting Father, the Prince of Peace (*x*) Who is the Image of the Invisible God, the First-born of every Creature (*y*) The Brightness of the Father's Glory, and the express Image of his Substance (*z*). *Who* was cloathed with a Vesture dipt in Blood; and his Name is call'd The Word of God (*a*) In him dwells all the Fulness of the God-head bodily (*b*) *And in him* are hid all the Treasures of Wisdom & Knowledge (*c*)

x Isa. 9.6.
y Col. 1. 15.
z Hebr. 1. 3.
a Rev. 19. 13.
b Col. 2. 9
c Col. 2, 3.

ARTICLE V.

Concerning his *Appearance* in the *Flesh*.

THe Word was made Flesh (*d*) For he took not on him the Nature of Angels; but he took on him the Seed of *Abraham*, *being* in all things made like unto his Brethren (*e*) Touched with a feel-

d Jo. 1. 14.
e Hebr. 2. 16, 17.

feeling of our Infirmities; *and* in all things tempted, like as we are, yet without Sin (*f*) *He* dyed for our Sins, according to the Scriptures; and he was buried, and he roſe again the third day, according to the Scriptures (*g*)

f Hebr. 4. 15.

g 1 Cor. 15. 3, 4.

ARTICLE VI.

Concerning the *End* and *Uſe* of that *Appearance*.

GOD *ſent* his own Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh (*h*) For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil (*i*) *Being manifeſted* to take away our Sins (*k*) *For* he gave himſelf for us, an Offering and a Sacrifice to God for a Sweet-ſmelling Savour (*l*) Having obtained Eternal Redemption for us (*m*) *And* through the Eternal Spirit offered up himſelf without Spot unto God, *to* purge

h Rom. 8. 3.

i 1 John 3. 8.

k 1 John 3. 5.

l Eph. 5. 2.

m Heb. 9. 12.

purge *our* Conſciences from dead Works, to ſerve the living God (*n*) He was the Lamb that was ſlain from the Foundation of the World (*o*) *Of whom* the Fathers did all drink; for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt (*p*) Chriſt alſo ſuffered for us, leaving us an Example, that *we* ſhould follow his Steps (*q*) *For we are to* bear about in the Body the dying of the Lord Jeſus, that the Life alſo of Jeſus might be made manifeſt in our Body, *being* alway delivered unto Death for Jeſus's ſake, that the Life alſo of Jeſus *may* be made manifeſt in our Fleſh (*r*) That *we* may know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being made conformable to his Death (*s*)

n Hebr. 9. 14.

o Rev. 5. 8,12,13.

p 1 Cor. 10. 1,2,3, 4.

q 1 Pet. 2. 21.

r 2 Cor. 4. 10,11.

s Phil. 3. 10.

ARTICLE

ARTICLE VII.

Concerning the *Inward Manifeſtation of Chriſt.*

GOd *dwelleth* with the Contrite and Humble in Spirit (*t*) *For* he hath ſaid, *he* will dwell in them and walk in them (*u*) *And Chriſt ſtandeth* at the Door, and *knocketh*; if any man hear *his* Voice, and open the Door, *he* will come into him, and ſup with him, and he with *him* (*x*) *And therefore ought we* to examine *our* ſelves and prove *our* own ſelves, knowing how that Chriſt is in *us*, except *we* be Reprobates (*y*) *For* this is the Riches of the Glory of *the* Myſtery, which God would make known among (*or rather IN*) the *Gentiles*, Chriſt Within, the Hope of Glory (*z*)

t Iſai. 57. 15.

u 2 Cor. 6. 16.

x Rev. 3. 20.

y 2 Corin. 13. 5.

z Col. 1. 27.

ART.

ARTICLE VIII.

Concerning the *New Birth.*

EXcept a Man be born again he cannot ſee the Kingdom of God (*a*) *Therefore ought we* to put off the Old Man with his Deeds, and put on the New Man, which is renewed in Knowledge after the Image of him that created him, and which after God is created in Righteouſneſs and true Holineſs (*b*) For henceforth know we no man after the Fleſh; yea, though we have known Chriſt after the Fleſh, yet now henceforth know we him no more (*c*) For if any man be in Chriſt, he is a new Creature, old things are paſt away; behold, all things are become new (*d*) *For ſuch have* put on the Lord Jeſus Chriſt (*e*) And *are* renewed in the Spirit of *their* Minds (*f*) *Sith* as many as have been baptized into Chriſt, have put on

a Joh. 3 3.

b Epheſ. 4. 21, 22. Col. 3. 10.

c 2 Cor. 5. 16.

d 2. Cor. 5. 17.

e Rom. 13. 14.

f Epheſ. 4. 23.

Chriſt

Chriſt (*g*) Being born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth & abideth forever (*h*) *And* glory *in nothing*, ſave in the Croſs of the Lord Jeſus Chriſt, by whom the World is crucified unto *them*, and *they* unto the World (*i*) For in Chriſt Jeſus, neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature (*k*)

g Gal. 3. 27.

h 1 Pet. 1. 23.

i Gal. 6. 14.

k Gal. 6. 5.

ARTICLE IX.

Concerning the *Unity* of the *Saints* with *Chriſt*.

HE that ſanctifieth, and they who are ſanctified, are all of one (*l*) *For* by the exceeding great and precious Promiſes that are given *them*, *they are made* Partakers of the divine Nature (*m*) *Becauſe for this End prayed Chriſt*, that they all *might* be one, as *the* Father *is* in *him*, and *he* in *the Father*, that they alſo *might* be one in

l Hebr. 2. 11.

m 2 Pet. 1. 4.

in *them*; & the Glory which *he had gotten from the Father, he gave* them, that they might be one even as *the Father* and *he* is one; *Christ* in *the Saints*, and *the Father* in Christ, that they might be made perfect in one (*n*)

n Joh. 17. 21, 22, 23.

ARTICLE X.

Concerning the *Universal Love* and *Grace of God* to all.

GOd so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life (*o*) And in this was manifested the Love of God towards us, because that God sent his only begotten Son, that we might live through him (*p*) *So that* if any Man sin, we have an Advocate with the Father, Jesus Christ, the Righteous; and he is the Propitiation for our Sins; and not for ours only, but also for the Sins

o John 3. 16.

p John 4. 9.

of the whole World (q) *For* by the Grace of God he *hath tasted* Death for every Man (r) *And* gave himself a Ranſom for all, to be teſtified in due Time (s) *Willing* all Men to be ſaved, and to come to the Knowledge of the Truth (t) Not willing that any ſhould periſh, but that all ſhould come to Repentance (w) For God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved (x) *And Chriſt came* a Light into the World, that whoſoever believeth in *him* ſhould not abide in Darkneſs (y) Therefore, as by the Offence of one Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men to Juſtification of Life (z)

q 1 Joh. 2. 1, 2.
r Heb. 2. 9.
s 1 Tim. 2. 6.
t 1 Tim. 2. 4.
w 2 Pet. 3. 9.
x John 3. 17.
y John 12. 46.
z Rom. 5. 18.

ARTICLE XI.

Concerning the *Light* that enlighteneth *every Man.*

THe Gospel was preached to every Creature under Heaven (*a*) *Which Gospel* is the Power of God unto Salvation to them that believe (*b*) *And if it* be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ should shine into them (*c*) And this is the Condemnation, that Light is come into the World, and Men *love* Darkness rather then Light, because their Deeds *are* Evil (*d*) *And this* was the true Light which lightneth every Man that cometh into the World (*e*) *By which* all things that are reproveable are made manifest; for what soever maketh manifest is Light (*f*) Every one

a Coll. 1. 23.
b Rom. 1. 16.
c 2 Cor. 4. 3, 4.
d Joh. 3. 19.
e Joh. 1. 9.
f Ephes. 5. 11.

one that doth Evil hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved; but he that doth Truth, cometh to the Light that his Deeds may be made manifeſt, that they are wrought in God (g) *And they that* walk in the Light, as *Chriſt* is in the Light, have Fellowſhip one with another, and the Blood of Jeſus Chriſt, his Son, cleanſeth *them* from all Sin (h) *Therefore ought we to* believe in the Light, while *we* have the Light, that *we* may be the Children of the Light (i) *Therefore* to Day if *we* will hear his Voice, *let us* not harden *our* Hearts (k) *For Chriſt wept over* Jeruſalem, ſaying, If thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong unto thy Peace, but now they are hid from thine Eyes (l) *And he* would often have gathered *her* Children, as a Hen gathereth her Chickens; *but they* would not (m) *for the* ſtiff-necked and uncircumciſed in Heart and Ears do alwayes reſiſt the Holy

g John 3. 20, 21.

h 1 Joh 1.

i John 12. 36.

k Heb. 4 7.

l Luke 19. 42.

m Mat. 23. 37.

Ghoſt (*n*) And are of thoſe that rebel againſt the Light (*o*) *Therefore God's* Spirit will not alwayes ſtrive with Man (*p*) For the Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs (*q*) Becauſe what is to be known of God is manifeſt in them; for God hath ſhewed it unto them (*r*) *And a* Manifeſtation of the Spirit is given to every Man to profit withall (*s*) For the Grace of God that brings Salvation hath appeared to all Men, teaching us, that denying Ungodlineſs and Worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World (*t*) *And this* Word of his Grace is able to build up, and give an Inheritance among all thoſe that are ſanctified (*w*) For the Word of God is quick and powerful, and ſharper then any two-edged Sword piercing even to the dividing aſunder of the Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner of the Thoughts and

n Acts 7. 51.
o Job 24. 13.
p Gen. 6. 3.
q Rom. 1. 18.
r Rom. 1. 19.
s 1 Cor. 12. 7.
t Tit. 2. 11, 12.
w Act. 20. 32.

In-

Intents of the Heart (*x*) *This is that* more ſure Word of Prophecie, whereunto *we* do well that *we* take heed, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-Star ariſe in *the* Heart (*y*) *And this* is the Word of Faith which *the Apoſtles preached*, which is nigh in the Mouth and in the Heart (*z*) For God, who commanded Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt (*a*) But we have this Treaſure in earthen Veſſels, that the Excellency of the Power may be of God (*b*) and not of us; for the Kingdom of God cometh not by Obſervation, but is within us.

x Hebr. 4. 12.

y 2 Pet. 1. 19.

z Rom. 10. 8.

a 2 Cor. 4. 6.

b 2 Cor. 4. 7.

ARTICLE XII.

Concerning *Faith* and *Justification*

FAith is the Subſtance of things hoped for, and the Evidence of things not ſeen (*d*) VVithout *which* is is impoſſible to pleaſe *God* (*e*) *Therefore we are juſtified by* Faith, which worketh by Love (*f*) *For* Faith without Works, *being* dead, *is* by Works made perfect (*g*) By the Deeds of the Law there ſhall no Fleſh be juſtified (*h*) *Nor yet* by the Works of Righteouſneſs, which we have done; but according to his Mercy, *we* are ſaved by the VVaſhing of Regeneration, and renewing of the holy Ghoſt (*i*) *For we* are *both* waſhed, ſanctified and juſtified in the Name of the Lord Jeſus, and by the Spirit of our God (*k*)

d Heb. 11. 1

e Heb. 11. 6.

f Gal. 5. 6.

g Jam. 2. 22, 26.

h Rom. 3. 20.

i Tit. 3. 5.

k 1 Cor. 6. 11.

ARTICLE XIII.

Concerning *Good Works.*

IF *we* live after the Fleſh, *we* ſhall dye; but if *we* through the Spirit do mortifie the Deeds of the Body, *we* ſhall live (*l*) *For* they which *believe* in God, muſt be careful to maintain Good Works (*m*) *For God* will render to every Man according to his Deeds: *according to* his righteous Judgment to them, who by patient Continuance in well-doing, ſeek for Glory, Honour and Immortality, Eternal Life (*n*) *For ſuch are* counted worthy of the Kingdom of God (*o*) And caſt not away *their* Confidence, which hath great Recompence of Reward (*p*) Bleſſed *then* are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City (*q*)

l Rom. 8. 13.

m Tit. 3 8

n Rom. 2. 6, 7.

o 2 Theſ. 1. 5.

p Heb. 10. 35.

q Rev. 22. 14.

ARTICLE XIV.

Concerning *Perfection.*

SIn ſhall not have Dominion over *ſuch as* are not under
r Rom. 6. 14. the Law, but under Grace (*r*) *For* there is no Condemnation to thoſe that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit; for the Law of the Spirit of Life, *maketh* free from the
s Rom. 8. 1,2. Law of Sin and Death(*s*) *For ſuch are* become dead unto Sin, and alive unto Righteouſneſs; and being made free from Sin, *are become*
t Rom. 6. 2. 18. Servants of Righteouſneſs (*t*) Therefore *ought we* to be perfect, as *our* Heavenly Father is perfect
w Mat. 5. 48. (*w*) *For* the Yoak of *Chriſt* is
x Mat. 11. 30. eaſie, and *his* Burthen is light (*x*) And his Commandments are not
y 1 Joh. 5. 3. grievous (*y*) *And whoſoever* will
z Mat 19. 17. enter into Life, *muſt* keep the Commandments (*z*) Hereby do we know that we know God, if

if we keep his Commandments (*a*) He that ſaith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him (*b*) Whoſoever abideth in him, ſinneth not; whoſoever ſinneth, hath not ſeen him, neither known him (*c*) Let no Man deceive *us*; he that doth Righteouſneſs is Righteous, even as he is Righteous; He that committeth Sin is of the Devil: whoſoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot ſin, becauſe he is born of God (*d*) For not every one that ſaith Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of *the* Father, which is in Heaven (*e*) Circumciſion is nothing, and Uncircumciſion is nothing; but the keeping of the Commandments of God (*f*)

a 1 Joh. 2. 3.

b 1 Joh. 3. 4.

c 1 John 3. 6.

d 1 John 3. 7, 8, 9.

e Mat. 7. 21.

f 1 Cor. 7. 19.

ART. XV.

ARTICLE XV.

Concerning *Perſeverance* and *Falling from Grace.*

WE ought to give Diligence to make *our* Calling and Election ſure, which things if *we* do, *we* ſhall never fall (*g*) *For even* Paul kept under *his* Body, and brought it into Subjection, leſt by any Means, when *he* preached to others, *he* himſelf become a Caſt-away (*h*) *Let us* therefore take Heed, leſt there be in any of *us* an evil Heart of Unbelief, in departing from the living God (*i*) *Likewiſe*, let us labour to enter into that Reſt, leſt any Man fall after the ſame Example of Unbelief (*k*) For it is impoſſible for thoſe who were once enlightened, and have taſted of the Heavenly Gift, and were made Partakers of the Holy Ghoſt, and have taſted of the good Word of God

g 2 Pet. 1. 10.

h 1 Cor. 9. 27.

i Heb. 3. 12.

k Heb. 4. 11.

God, and the Powers of the World to come, if they ſhall fall away, to renew them again unto Repentance (*l*) *For he* that abideth not in *Chriſt*, is caſt forth and is withered (*m*) *Yet ſuch as* overcometh *he* will make as Pillars in the Temple of *his* God, and *they* ſhall go no more out (*n*) *And theſe are* perſwaded, that nothing ſhall be able to ſeparate *them* from the Love of God, which is in Chriſt Jeſus (*o*)

l Heb. 6.4. 5, 6.

m Joh. 15. 16.

n Rev. 3. 12.

o Rom. 8. 38.

ARTICLE XVI.

Concerning the *Church & Miniſtry.*

THE Church of God *is* the Pillar and Ground of Truth (*p*) *Whereof* the *Dear* Son of God is the Head (*q*) From which all the Body by Joynts and Bands, having Nouriſhment miniſtred, and knit together, increaſeth with the Increaſe of God (*r*) *Which* Church of

p 1 Tim. 3. 15.

q Col. 1. 18.

r Col. 2. 19.

of God is, them that are ſanctified
s 1 Cor. 1. 2. in Chriſt Jeſus (s) *Who* when he aſcended up on high, gave Gifts unto Men: And he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry (t) *Who ought* to be blameleſs, vigilant, ſober, of good Behaviour, given to Hoſpitality, apt to teach; not given to Wine, no Strikers, not greedy of filthy Lucre, but patient; not Brawlers, not covetous (w) Lovers of good Men, ſober, juſt, holy, temperate, holding faſt the faithful, as *they* have been taught, that *they* may be able by ſound Doctrine both to exhort and to convince Gain-ſayers (x) *Taking* heed to *themſelves* and to the Flock, over which the Holy Ghoſt hath made *them* Overſeers, to feed the Church of God (y) Taking the Overſight thereof, not by Conſtraint, but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage,

t Ephes. 4. 8. 11.

w 1 Tim. 3. 2, 3.

x Tit. 1. 8, 9.

y Acts 20. 28.

but

but as being Enſamples to the Flock (z) *And ſuch* Elders as rule well, *are* to be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine (a) And to *be eſteemed* very highly in Love for their Works ſake (b) As every Man hath received the Gift, ſo *ought* the ſame to be miniſtred: if any Man ſpeak, let him ſpeak as the Oracles of God; if any Man miniſter, let him do it, as of the Ability which God giveth (c) *Preaching the Goſpel*, not with *the* Wiſdom of Words, leſt the Croſs of Chriſt be made of none Effect (d) Nor *yet* with enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit and of Power; that *the* Faith *may* not ſtand in the Wiſdom of Men, but in the Power of God (e) Howbeit *ſuch* ſpeak Wiſdom among them that are perfect; yet not the Wiſdom of this World, nor of the Princes of this World, which cometh to nought; but *they* ſpeak the Wiſdom of God in a Myſtery, even the

z 1 Pet. 5. 2, 3.

a 1 Tim. 5. 17.

b 1 Theſſ. 5. 12.

c 1 Pet. 4. 10, 11.

d 1 Cor. 1. 17.

e 1 Cor. 2. 4, 5.

the hidden Wisdom, which God ordained before the World to *their* Glory (*f*) VVhich things *they* also speak not in the Words which man's Wisdom teacheth, but which the Holy Ghost teacheth (*g*) For it is not *they* that speak, but the *Holy Ghost*, or Spirit of the Father, that speaketh in *them* (*h*) *Who* if *they sow* spiritual things, ought to reap carnal Things; *for* so the Lord hath ordain'd, that they which preach the Gospel, should live of the Gospel; for the Scripture saith, Thou shalt not muzle the Mouth of the Ox that treadeth out the Corn; and the Labourer is worthy of his Reward (*i*) Yet a Necessity is laid upon *them*; yea, VVo is unto them, if they preach not the Gospel; *and* their Reward *is*, that when they preach the Gospel, they make the Gospel of Christ without Charge (*k*) Not *coveting* any Man's Silver, or Gold, or Apparel; *but their* Hands minister to *their* Necessities, that so labouring, *they may* support the Weak, *remembring* the VVords of the

f 1 Cor. 2. 6, 7.

g 1 Cor. 2. 13.

h Mat. 10. 20.

i 1 Cor. 9. 11. 14. 9.

k 1 Cor. 9. 16, 17, 18.

the Lord Jeſus, how he ſaid, Its more bleſſed to give, then to receive (*l*) *For they are not of the* greedy Dogs that can never have enough (*m*) *Nor of the* Shepherds that look to their own VVay, every one his Gain from his Quarter (*n*) That feed themſelves, and not the Flock (*o*) That make *the* People err, *biting* with their Teeth, and *crying* Peace, and *preparing* VVar againſt all ſuch as put not in their Mouths, *teaching* for Hire, and *divining* for Money (*p*) *Nor yet of thoſe which* teach things which they ought not for filthy Lucres ſake (*q*) That run greedily after the Error of *Balaam* for Reward, loving the VVages of Unrighteouſneſs (*r*) And through Covetouſneſs, with feigned VVords, *making* Merchandize of Souls (*s*) Men of corrupt Minds, deſtitute of the Truth, ſuppoſing that Gain is Godlineſs (*t*) *But they know that* Godlineſs with Contentment is great Gain (*w*) and having Food and Rayment, *they are* therewith content (*x*)

l Acts 20. 33, 34.

m Iſa. 56. 11.

n Ibidem.

o Ezek. 34. 8.

p Mic. 3. 5. 11.

q Tit. 1. 11.

r 2 Pet. 2. 15.

s 2 Pet. 2. 3.

t 1 Tim. 6. 5.

w 1 Tim. 6. 6.

x 1 Tim. 6. 8.

ART. XVII.

ARTICLE XVII.

Concerning *Worſhip*.

THe Hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit & in Truth; for the Father ſeeketh ſuch to worſhip him (*y*) God is a Spirit; and they which worſhip him, muſt worſhip in the Spirit and in the Truth (*z*) *For* the Lord is nigh to all them that callupon him, to all that call upon him in Truth (*a*) *He* is far from the VVicked; but *he* heareth the Prayers of the Righteous (*b*) And this is the Confidence that we have in him, that if we ask any thing according to his VVill, he heareth us (*c*) VVhat is it then? *We muſt* pray with the Spirit, and with the Underſtanding alſo; *we muſt* ſing with the Spirit, and with the Underſtanding alſo (*d*) Likewiſe the Spirit alſo helpeth our Infirmities; for we know not

y John 4. 23.

z John 4. 24.

a Pſa. 145. 18.

b Pro. 15. 29.

c 1 Joh. 5. 14.

d 1 Cor. 14, 15.

not what we ſhould pray for, as we ought; but the Spirit itſelf maketh Interceſſion for us with Groanings, which cannot be uttered. And he that ſearcheth the Heart, knoweth what is the Mind of the Spirit, becauſe he maketh Interceſſion for the Saints, according to the Will of God (*e*)

e Rom. 8. 26, 27.

ARTICLE XVIII.

Concerning *Baptiſm.*

AS *there* is One Lord, One Faith, ſo there is One Baptiſm (*f*) *Which* doth alſo now ſave us, not the putting away of the Filth of the Fleſh, but the Anſwer of a Good Conſcience towards God, by the Reſurrection of Jeſus Chriſt (*g*) *For John* indeed baptized with Water, but *Chriſt* with the Holy Ghoſt and with Fire (*h*) Therefore as many as *are* baptized into Jeſus Chriſt, *are* baptized into his Death, and *are* buried

f Epheſ. 4. 5.

g 1 Pet. 3. 21, 22.

h Mat. 3. 11.

buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo they alſo ſhould walk in Newneſs of Life (*i*) *Having* put on Chriſt (*k*)

i Rom. 6. 3, 4.
k Gal. 3. 27.

ARTICLE XIX.

Concerning *Eating of Bread and Wine, Waſhing of one anothers's Feet; Abſtaining from things Strangled, and from Blood; and Anointing of the Sick with Oyl.*

THE Lord Jeſus, the ſame Night in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and ſaid, Take, eat; this is my Body, which is broken for you; this do in Remembrance of me; After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood; this

this do ye, as oft as ye drink it, in Remembrance of me; for, as oft as ye do eat this Bread, and drink this Cup, ye do ſhew forth the Lord's Death till he come (*l*) Jeſus knowing that the Father had given all things into his Hands, and that he was come from God, and went to God, he ariſeth from Supper, and laid aſide his Garments, and took a Towel, and girded himſelf; after that, he poureth VVater into a Baſon, and began to waſh the Diſciples Feet, and to wipe them with the Towel where with he was girded; So after he had waſhed their Feet, and had taken his Garments, and was ſate down again, he ſaid unto them, Know ye what I have done unto you? Ye call me Maſter & Lord, and ye ſay well; for ſo I am; If then I, your Lord and Maſter have waſhed your Feet, ye alſo ought to waſh one another's Feet; for I have given you Example, that ye ſhould do as I have done unto you (*m*) For it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater Bur-

l 1 Corin. 11. 23, 24, 25.

m Joh. 13. 2, 4, 5, 12, 13, 14, 15.

den then theſe Neceſſary Things, That ye abſtain from Meats offered to Idols, from Blood; and from things ſtrangled, and from Fornication; from which if ye keep your ſelves, ye do well (*n*) Is any man ſick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl (*o*)

n Act. 15. 28, 29.

o Jam. 5. 14.

ARTICLE XX.

Concerning the *Liberty* of ſuch *Chriſtians* as are come to know the Subſtance, as to the Uſing or not Uſing of theſe *Rites*, and of the Obſervation of *Dayes*.

THE Kingdom of God is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt (*p*) Let no man therefore judge *us* in Meat or Drink, or in Reſpect of an Holy

p Rom. 14. 17.

Holy Day, or of the New Moon, or of the Sabbath Days (q) *For* if *we* be dead with Christ from the Rudiments of the World, why, as though living in the World, are we subject to Ordinances? *Let us* not touch, or taste, or handle, which all are to perish with the Using, after the Commandments and Doctrines of Men (r) For now, after *we* have known God, or rather are known of *him*, *why*, *should we* turn again unto the Weak and Beggarly Elements, *or* desire again to be in Bondage *to* observe Dayes and Months, and Times and Years, lest Labour have been bestowed on us in vain (s) *If* one man esteem a Day above another, another esteems every Day alike; let every man be fully perswaded in his own Mind: He that regardeth a Day, regardeth it unto the Lord; and he that regardeth not the Day to the Lord, he doth not regard it (t)

q Col. 2. 16.

r Col. 2. 20,21,22.

s Gal. 4. 9,10,11.

t Rom. 14. 5,6.

ARTICLE XXI.

Concerning *Swearing*, *Fighting* and *Perſecution*.

IT hath bin ſaid by them of old, Thou ſhalt not Forſwear thy ſelf; but ſhalt perform unto the Lord thine Oathes: But *Chriſt* ſays unto *us*, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Foot-ſtool; neither by *Jeruſalem*, for it is the City of the great King; neither ſhalt thou ſwear by thy Head, becauſe thou canſt not make one Hair white or black; but let your Communication be, Yea, Yea; Nay Nay; for whatſoever is more then theſe cometh of Evil (*w*) *And* James *chargeth us*, Above all things not to Swear, neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay, leſt ye fall into Condemnation (*x*) Though

w Mat. 5. 33, 34, 35, 36, 37.

x Jam. 5. 12.

Though we walk in the Fleſh, we are not to war after the Fleſh; for the Weapons of our Warfare are not *to be* carnal, but mighty through God, to the pulling down of ſtrong Holds, caſting down Imaginations, and every High Thing that exalts it ſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt (*y*) *For* Wars and Fightings come of the Luſts, that war in the Members (*z*) *Therefore Chriſt commands*, Not to reſiſt Evil; but whoſoever will ſmite on the Right Cheek, to turn the other alſo (*a*) *Becauſe Chriſtians* are Lambs among Wolves (*b*) *Therefore are they* hated of all men for *Chriſt's* ſake (*c*) *And* all that will live Godly in Chriſt Jeſus muſt ſuffer Perſecution (*d*) *Such* are Bleſſed; for theirs is the Kingdom of Heaven (*e*) *For though they* have loſt their Lives, *yet* ſhall *they* ſave them (*f*) *And becauſe* they have confeſſed *Chriſt* before men, he will alſo confeſs them before the Angels of God, (*g*) *We ought*

y 2 Cor. 10 3,4,5.
z Jam. 4. 1,2.
a Mat. 5. 39.
b Luk. 10. 3.
c Mat. 10. 22.
d 2 Tim. 3. 12.
e Mat. 5. 10.
f Mat. 16. 25.
g Luk 12. 8,9.

not *then* to fear them which kill the Body, but are not able to the kill the Soul; but rather him which is able to destroy both Soul and Body into Hell (*b*)

b Mat. 10. 28.

ARTICLE XXII.

Concerning *Magistracy.*

LET every Soul be subject to the Higher Powers; for there is no Power but of God: the Powers that be are ordained of God. Whosoever therefore resists the Power, resists the Ordinance of God; and they that resist shall receive to themselves Damnation: For Rulers are not a Terror to Good Works; but to the Evil. Wilt thou then not be afraid of the Power, do that which is Good, and thou shalt have Praise of the same; for he is the Minister of God to thee for Good: But, if thou do that which is Evil, be afraid; for he beareth not the Sword in

in vain; for he is the Minister of God; a Revenger, to execute Wrath upon him that doth Evil: Wherefore we must needs be subject, not only for VVrath, but also for Conscience sake; for, for this Cause pay we also Tribute; for they are God's Ministers, attending continually upon this very thing: Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour (*i*) *Therefore are we to* submit *our* selves to every Ordinance of Man for the Lord's sake, whether it be to the King, as Supream; or unto Governours, as unto them that are sent by him, for the Punishment of Evil-Doers, and for the Praise of them that do well; for so is the Will of God, that with Well-doing *we* may put to Silence the Ignorance of Foolish Men (*k*) *Yet* it *is* right in the Sight of God, to hearken unto *him* more then unto *them* (*l*) *And though they* straighly command *us*, not to teach in *Christ*'s Name,

i Rom. 13. 1, 2, 3, 4, 5, 6, 7.

k 1 Pet. 2. 13, 14, 15.

l Acts 4. 19.

we

m Acts 5. 28,29. *we ought* to obey God rather then Men (*m*)

ARTICLE XXIII.

Concerning the *Resurrection.*

THere ſhall be a Reſurrection of the Dead, both of the
n Acts 24. 15. Juſt and Unjuſt (*n*) They that have done Good, unto the Reſur-
o Johu 5. 29. rection of Life; and they that have done Evil unto the Reſurrection of Damnation (*o*) Fleſh and Blood cannot inherit the Kingdom of God, neither doth Corrup-
p 1 Corin. 14. 56. tion inherit Incorruption (*p*) *Nay* is that Body ſown that ſhall be; but God gives it a Body as it has pleaſed him, and to every Seed his own Body: It is ſown in Corruption, it is raiſed in Incorruption; it is ſown in Diſhonour, it is raiſed in Glory; it
q 1 Corin. 15. 37,38, 42,43,44. is ſown in Weakneſs, it is raiſed in Power; it is ſown a Natural Body, it is raiſed a Spiritual Body (*q*)

CHAP.

CHAP. XVII.

A Short *Expoſtulation* with, and *Appeal* to all other *Profeſſors*.

COme, let us reaſon with you, all ye Profeſſors of *Chriſtianity*, of what ſort or kind ſoever; and bring forth your *Catechiſms* and *Confeſſions of Faith* to that which by moſt of your ſelves is accounted the Touch-Stone or Rule: And ſuffer your ſelves no more to be blinded, and to Err through your Ignorance of the Scriptures, and of the Power of God; But freely acknowledg & confeſs to that Glorious Goſpel and Light, which the Scriptures ſo clearly witneſs to, and your Experience muſt needs anſwer; as alſo to theſe other Doctrines, which conſequentially depend upon the Belief of that Noble and truly *Catholick* Principle, wherein the Love of God is ſo mercifully exhibited to all men, and his Juſtice and Mercy do like Twins ſo Harmonouſly concord; his Mercy in the oft tendering of his Love through the Strivings and Wreſtlings of his Light, during the Day of every man's Vi-

Visitation; and his Justice, both in the destroying and cutting away of the Wicked Nature and Spirit in those that suffer themselves to be redeemed through his Judgments; and in the utter Overthrow of such, who rebelling against the Light, and doing Despight to the Spirit of Grace, hate to be reformed: Now, not only this Fundamental Principle is clearly held forth in this Treatise, but all these that depend upon it, as the real and inward Justification of the Saints, through the Power and Life of Jesus revealed in them, their full and Perfect Redemption from the Body of Death and Sin, as they grow up by the Workings and Prevalency of his Grace; and yet, left Security should enter, there is great need of Watchfulness, in that they may even depart after they have really witnessed a good Condition, and make Ship-wrack of the Faith, and of a good Conscience, with all the Parts of the Doctrine of Christ, as they lie linked together like a Golden Chain, which doth very much evidence the Certainty and Vertue of Truth above all Heresies, Error and Deceit, however so cunningly gilded with the specious Pretences thereof; for Truth is intire in all its Parts, and consonant to it self, without the least Jar, having a wonderful Coherence and notable Harmony, answering together

ther like the Strings of a well-tuned Instrument; whereas the Principles of all other Professors, though in some things most of them come near, and divers acknowledge that which is Truth; yet in most things they stray from it, so that their Principles greatly contradict & jar one against another; and though they may alledge Scriptures for some of their Principles, yet they are put strangely to wrest it, and to deny it for others. My *Appeal* then to, and *Expostulation* with all sorts of professors, is not to prove some one or two Points by the Scriptures (for there be some general Notions of Truth, which most (if not all) agree to) but the whole Body of our Principles, as they stand in relation to each other, which none of them all is able to do; for, among the many Professors, their *Catechisms* and *Confessions of Faith*, I find none (save the Dispensation of Truth now again revealed) but such as in most of their substantial Principles differ greatly, and in many contradict grosly the plain Text and Tenour of the Scripture. I confess there be certain men in this Age, who with some plausible Appearance of Reality undertake this Task: These are they that joyn with, and own not wholely any Imbodied People; but while they pretend a general Love to all, yet find Fault with some part.

of every ſort, while in the mean time they ſcarce can give any Account of their own Religion, and moſt of them prove at bottom to have none at all: Theſe men, I ſay, may perhaps acknowledge ſome general Truths, and alſo hold to the Letter of the Scripture in ſome other things, ſo as thereby to take Occaſion largly to judge others, while themſelves offer not to bring theſe good things to practiſe they blame others for the Want or Neglect of: But ſuch an Enterprize from theſe men will not (when weighed) prove a fulfilling of this Matter, ſeeing it is not enough to acknowledge many Truths, but alſo to deny and witneſs againſt all Error; and likewiſe, not to fall ſhort of any Truth, which ought to be acknowledged: Whereas theſe ſort of men for the moſt part cannot give account of their Faith in many things needful to be believed; and whatever things they may acknowledge to be true, they err moſt grievouſly, and contradict a Truth moſt needful to be minded and anſwered, as is proved hereto, in that they ſtand not forth to appear for any of theſe Diſcoveries, they pretend they have, but make a ſhift to hide their Heads in Times of Tryal, ſo as not to ſuffer for, nor with any: And through theſe fine Pretences above mentioned, through their Scruples of joyning with

any

any, they can cunningly ſhun the Difficulties of Perſecutions, that attend the particular Sects of *Chriſtians*; and yet by their general Charity and Love to all, claim a Share in any Benefits or Advantages that accrew to one and all: Such then cannot honeſtly lay claim to juſtifie their Principles and practices from the Scriptures: But I leave theſe Straglers in Religion, and come again to the divers Sects.

To begin with theſe, that are moſt numerous; I think I need not ſay much to the *Papiſts* in this Caſe; for they do not ſo much as pretend to prove all their Dogmaes by the Scriptures; ſith it is one of their chief Doctrines, That Tradition may Authorize Doctrines, without any Authority of Scripture; Yea, the Council of *Conſtance* hath made bold to command things to be believed *Non obſtante Scriptura*, i. e. Though the Scriptures ſay the contrary; and indeed, it were their great Folly, to pretend to prove their Doctrines by Scripture, ſeeing the *Adoration of Saints and Images, Purgatory, and Prayer for the Dead, the Precedency of the Biſhop of* Rome, *the Matter of Indulgencies*, with much more Stuff of that kind; hath not the leaſt Shadow of Scripture for it.

Among *Proteſtants*, I know the *Socinians* are great Pretenders to the Scriptures, and

in

in Words as much exalt them as any other People; And yet its ſtrange to ſee how that not only in many things they are not agreeable to them; but in ſome of their chief Principles quite contrary unto it, as in their Denying the *Divinity of Chriſt*, which is as expreſly mentioned as any thing can be; *And the Word was God*, *Joh.* 1. As alſo in Denying his Being from the Beginning, againſt the very Tenour of that of *John* 1. and divers other, as at large is ſhown in the third Chapter of this Treatiſe. Divers other things, as to them, might be mentioned; but this may ſuffice, to ſtop their Boaſting in this Matter.

The *Arminians* are not more ſucceſsful in their Denying the Falſe Doctrine of *Abſolute Reprobation*, and in Aſſerting the *Univerſal Extent of Chriſt's Death for all*, then they are ſhort in not placing this Salvation in that Spiritual Light, where-with man is enlightned by Chriſt; but wrongouſly aſcribing a Part of that to the Natural Will and Capacity, which is due alone to the Grace and Power of God, by which the Work is both begun, carried on and accompliſhed. And herein they, as well as both the *Socinians* and *Pelagians*, though they do well in Condemning their Errors; yet they miſs, in ſetting up another, and not the Truth in place thereof, and in that reſpect

are

are juſtly reproved by ſuch Scriptures as their Adverſaries (who otherwiſe are as far wrong as they) bring againſt them, in ſhewing the Depravity of man's Will by Nature, and his Incapacity to do any Good, but as aſſiſted by the Grace of God ſo to do.

On the other hand, Its ſtrange to obſerve how many *Proteſtants* (the firſt Article of whoſe *Confeſſion of Faith* is, to aſſert the *Scripture to be the Only Rule*) ſhould deny the Univerſal Extent of Chriſt's Death, contrary to the expreſs words of Scripture, which ſaith, *He taſted Death for for every man*; or the Univerſality of Grace, and a ſufficient Principle, which the Scriptures aſſert in as many poſitive words, as, except we may ſuppoſe the Pen-men intended another thing then they ſpoke, it was poſſible to do, viz. *A Manifeſtation of the Spirit is given to every man to profit withal*; *The Grace of God, that brings Salvation, hath appeared unto all men*; and many more before-mentioned: The like may be ſaid of their denying the Perfection of the Saints, and aſſerting the Impoſſibility of any falling away from real Beginnings of true and ſaving Grace, contrary to ſo many expreſs Scriptures, as are heretofore adduced in their proper Place. But to give all that deſire to be undeceived a more full Oportunity to ob-

ſerve how the Devil has abuſed many, pretending to be wiſe, in making them cloak with a Pretence of Scripture, falſe and pernicious Doctrines; I ſhall take a few of many Inſtances out of the *Confeſſion of Faith* and *Catechiſm*, made by the Divines at *Weſtminſter* (ſo called) becauſe the ſame is not only moſt univerſally received and believed by the People of *Britain* and *Ireland*; but alſo containeth upon the Matter the Faith of the *French* Churches, and of moſt others, both in the *Nether-Lands*, and elſe-where, that it may appear what wild Conſequences theſe Men have ſought, both contrary to the naked Import of the words, and to all common Senſe and Reaſon, to cover ſome of their Erroneous Principles.

CHAP.

CHAP. XVIII.

A Short *Examination* of ſome of the *Scripture-Proofs*, alledged by the Divines at *Weſtminſter*, to prove divers Articles in their *Confeſſion of Faith* and *Catechiſm.*

IT is not in the leaſt my Deſign in this Chapter, to offer ſo large an Examination of any of their Articles, as might be done, nor yet of ſo many as are very obvious; but only of two or three, to give the Reader a Taſte of them, for Example's ſake, whereby as *ex ungue Leonem*, he may judge of moſt of all the reſt, if he will be at the pains narrowly to look over and examine them.

I ſhall begin with the firſt Chapter Sect. 1. where they aſſert two things: Firſt, *That God has committed his Will now wholely to writing.* Secondly, *That the former Wayes of God's revealing his Will, as by Immediate Re-*

velation are now ceased. The Scriptures they bring to prove, are first, *Prov.* 22. 19,20,21. Vers. 19. *That thy Trust may be in the Lord, I have made known to thee this day, even to thee.* Vers. 20. *Have not I written to thee Excellent Things in Counsels & Knowledge.* Vers. 21. *That I might make thee know the Certainty of the Words of Truth, that thou mightest answer the Words of Truth to them that send unto thee.* Luke 1. 3,4. Vers. 3. *It seemed good to me also, having had perfect Understanding of all things from the very first, to write unto thee in Order, most excellent* Theophilus, *that thou mightest know the Certainty of these things wherein thou hast been instructed.* Rom. 15 4. *For whatsoever things were written afore-time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.* Mat. 4. 4,7,10. *But he answered, and said, It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* 7. *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.* 10. *Then saith Jesus unto him, Get thee hence, Satan; for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve.* Isa. 8. 19,20. 19. *And when they shall say unto you, Seek unto them*

that

that have Familiar Spirits, and unto Wizards, that peep and that mutter; Should not a People seek unto their God? for the Living to the Dead? To the Law and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them.

But is it not matter of Admiration, that men ſhould be ſo beſide themſelve, as to imagine the ſe Teſtimonies do in the leaſt prove their Aſſertion; or that others, that do not take things meerly upon Truſt, would be ſo fooliſh as to believe them: For, though God made known and wrote excellent things to *Solomon*; Though *Luke* wrote unto *Theophilus* an Account of divers Tranſactions of Chriſt's Outward Abode; *For many were never written*, Joh. laſt verſ. laſt; et 20. 30. *And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the World it ſelf could not contain the Books that ſhould be written: And many other Signs truly did Jeſus in the Preſence of his Diſciples, which are not written in this Book*, Though Chriſt made uſe of divers Scriptures againſt Satan, and that *Iſaiah* directed People to the Law and to the Teſtimony, who will be ſo mad as to ſay, *It naturally follows from thence that God has now committed his Will wholely to Writing*? Such a Conſequence is no more de-

ducible

ducible from these Scriptures, then if I should argue thus, *The Divines of* Westminster *have asserted many things without Ground, therefore they had Ground, for nothing they said*: Nay, it follows not by far so naturally, seeing after the writing of all these Passages, by them cited, according to their own Judgment, there were divers Scriptures written; so that it had been false for them to assert, *That God had then committed his Counsel wholely to Writing*, which indeed was not true; So it is most Irrational and Unwarrantable for any to draw such a strange and strained Consequence from their words.

For the *Second*, *That the former Wayes are now ceased*, they alledge Hebr. 1. 1,2. *God, who at sundry Times and in divers Manners, spake in times past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he hath made the World.* 2 Pet. 1. 19. *We have also a More Sure Word of Prophesie, whereunto ye do well that ye take heed, as unto a Light that shineth in a Dark Place, until the Day dawn, and the Day-Star arise in your Hearts.*

Which proveth Matter as little as the former: If *Paul* had intended by that to *Timothy* what

what thoſe Divines would have, Would not they have made the Apoſtle ſpeak a manifeſt Untruth, ſeeing they themſelves acknowledg that *John*'s Revelation was written long after; ſo that theſe former Ways were not then ceaſed? As for that of *Peter*, it is to beg the thing in Queſtion, To ſay, *It is intended of the Scripture*; and though it were, it proves not the Caſe at all. That of *Hebr.* is ſo ar from aſſerting the Matter they would have it, that it may be very aptly brought to prove the quite contrary; for God indeed ſpeaks to us now by his Son: But to infer from thence, *That the Son ſpeaks only to us by the Scriptures*, remains yet unproved; A d for the Apoſtle to have there aſſerted it, had been falſe; ſeeing the *Revelations*, which he and others afterwards had, were inward, & ſo ſuch were not ceaſed: And if we may truſt the ſame Apoſtle better then theſe Men, he tells us, that ſo ſoon as Chriſt was revealed in him, he went ſtraight and obey'd: And the ſame Apoſtle tells us that *Except Chriſt be in us, we are Reprobates*; ſure he is not dumb in us, ſeeing he ſayes, *He will dwell in us and walk in us, and be with us to the End of the World.* And *John* tells us, that *the inward Anointing is to teach us all things*, ſo that we need not, as to any abſolute Neceſſity, any Man to teach us; how then is this ceaſed,

ſeeing

ſeeing God ſpeaks to us by Chriſt, and Chriſt muſt be in us? Surely, theſe Men have not herein followed the Rule of the Scriptures; but rather endeavoured moſt groſly to wreſt them, and make of them a Noſe of Wax, notwithſtanding their Pretences as to the contrary in their 6th Sect. where they ſay, *All things neceſſary are either expreſly ſet down, or by good and neceſſary Conſequences may be deduced*: Now that theſe two former Aſſertions are not expreſly ſet down, they will not deny; whether they follow by ſound Conſequence, any underſtanding Man may judge, by what is above obſerved.

There are divers other things in the ſame Chapter, which will not abide the Teſt, for which the Scripture-Proofs are alledged by them, are moſt ridiculous; yet for Brevity's ſake I have omitted.

In Chap. 21. Sect. 7. where they ſay, *That the Sabbath from the Reſurrection of Chriſt, was changed into the Firſt Day of the Week, which in Scripture* (ſay they) *is called the Lord's Day, and is to be continued to the End of the World, as the* Chriſtian-*Sabbath*. In which they aſſert Three Things:

Firſt, That the Firſt Day of the Week is come in place of the Seventh for a Sabbath:

To

To prove which, they alledge 1 *Cor.* 16. 1, 2. *Now concerning the Collection for the Saints, as I have given order to the Churches of* Galatia, *even ſo do ye upon the Firſt Day of the Week: Let every one of you lay by him in ſtore, as God hath proſpered him, that there be no Gathering when I come.* Acts 20. 7. *And upon the Firſt Day of the Week, when the Diſciples came together to break Bread,* Paul *preached to them, ready to depart on the morrow, and continued his Speech until Midnight.*

That theſe Proofs aſſert not the thing expreſly, we need not, I ſuppoſe, diſpute. Now to ſay, that becauſe *Paul* deſired the *Corinthians* to lay ſomewhat by them in ſtore that day; or becauſe he broak Bread, and continued his Speech until Midnight; therefore the Firſt Day of the Week is come in place of the Sabbath, is a Conſequence more remarkable for its Sottiſhneſs, then to be credited for its Soundneſs: Indeed to make ſo ſolemn an Article of Faith, as theſe men would have the Morality of the firſt day of the Week to be, would need a more poſitive and expreſs Authority. The Text doth clearly enough tell the Reaſon of the Diſciples meeting ſo frequently, and of *Paul*'s preaching ſo long, becauſe he was ready to depart to morrow; it ſpeaks not a word of its being Sabbath.

Their *Second* Aſſertion, *That the First Day of the Week is therefore called the Lord's Day*, is drawn yet more ſtrangly from that of *Rev.* 1. 10. *I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet*; Whereas no particular Day of the Week is mentioned: ſo for them to ſay, *John meaned the First Day of the Week*, hath no more Proof but their own bare Aſſertion.

For their *Third* Aſſertion, *That it is to be continued to the End of the World, as the* Chriſtian-*Sabbath*, they alledge theſe Scriptures, Exod. 20. 8,10,11. *Remember the Sabbath-Day, to keep it Holy; but the Seventh Day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor thy Stranger, which is within thy Gates; for in Six Dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day; wherefore the Lord bleſſed the Sabbath Day, and hallowed it.* Iſaiah 56. 2, 4, 6, 7. Mat. 5. 17,18. *Think not that I am come to deſtroy the Law or the Prophets; I am not come to deſtroy, but to fulfil: For verily, I ſay unto you, Till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe paſs from the Law, till all be fulfilled.*

If

If they prove any thing, they muſt needs prove the Continuance of the Seventh Day; ſeeing in all the Law there is no mention made of the Firſt Day of the Week being a Sabbath: If theſe may be reckoned good and ſound Conſequences, I know no Abſurdities ſo great, no Hereſies ſo damnable, no Superſtitions ſo ridiculous, but may be cloaked with the Authority of Scripture.

In their 27th Chapter, in the 1, 2, 3. Sections, they ſpeak at large of the Definition and Nature of *Sacraments*; but in all the Scriptures they bring, there is not one word of *Sacraments*: The Truth is, there was a good Reaſon for this Emiſſion; for ſuch a thing is not to be found in all the Bible. For them to alledge that the thing ſignified is (though that be alſo a begging of the Queſtion) will not excuſe ſuch, who elſe-where aver *the whole Counſel of God is contained in the Scripture*, to forſake and reject the Tenour thereof, and ſcrape out of the Rubbiſh of the *Romiſh Tradition*, for that which is reckoned by themſelves ſo ſubſtantial a Part of their Faith.

In their 4th Section they aſſert two things: Firſt, *That there are Two only Sacraments under the Goſpel.* Secondly, *That theſe two are Baptiſm and the Supper.*

To prove which they alledge *Mat.* 28. 19. *Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* 1 Cor. 11. 20, 23. *When ye come together therefore into one place, this is not to eat the Lord's Supper; for I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame Night in which he was betrayed, took Bread.* 1 Cor. 4. 1. *Let a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God.* Hebr. 5. 4. *And no man taketh this Honour to himſelf, but he that is called of God, as was* Aaron.

Now granting there were ſuch a thing, as *Sacraments*, to be ſo ſolemnly performed; all that theſe Scriptures will prove is, *That theſe two were appointed to be performed*: but that there are only two, or that theſe are they (which is the thing aſſerted, and incumbent to be proved) there is not the leaſt Shadow of Proof alledged; for, according to their own Definition of a *Sacrament* in the larger *Catechiſm*, where they ſay, *The Parts of a Sacrament are Two; the one an outward and ſenſible Sign, uſed according to Chriſt's own Appointment; the other, an inward and ſpiritual Grace thereby ſignified*; both the *Waſhing of one ano-*

ther's

ther's Feet, and the *Anointing of the Sick with Oyl* doth Anſwer to it, and many other Things: So that the Probation of a Sacrament at all, or of their being Two, Seven, yea, or Seventy, is all alike eaſie, ſeeing neither Name nor Number is to be found in the Scripture, they being the meer Conceits and Inventions of men; and yet it is marvellous to ſee with how great Confidence ſome men do aſſert the Scripture to be their Rule, while they build up ſo conſiderable Parts of their Doctrine, without the leaſt Scripture-Foundation.

Thus I thought fit to pitch upon theſe three, viz. the Scriptures, Sabbaths *and* Sacraments, *becauſe theſe be three of the main things for which we the* Quakers *are chiefly cry'd out againſt, and accuſed, as believing Erroneouſly concerning them: Now what we believe concerning theſe things, and how agreeable our Teſtimony herein is to the Scriptures, is heretofore ſufficiently demonſtrated: Alſo, how little Scripture-Proof theſe have for their contrary Aſſertions to us in theſe things, notwithſtanding of their great Pretences to Scripture, will alſo appear to the Unbyaſſed Reader.*

Ad-

Advertiſment to the Reader.

NOte Reader, That I have here throughout made uſe of the Laſt Common Tranſlation of the Bible; And if I would have made uſe of the *Hebrew* and *Greek*, I could have produced divers other very clear Scriptures, which in the Common Tranſlation are corrupted and perverted; but I chooſed rather to do thus, that our Oppoſers might ſee, I took no Advantage that way; and alſo, that all that can but read may find the places cited in their own Bibles.

THE END.

De Deo — — — ~~13~~ 13
De regula & duce ~~fra~~ Christianorum
et scripturarum. — — — 16.
De Jesu Christo suo manifestato
in carne, usus & finis ejus - 20